AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ؕ

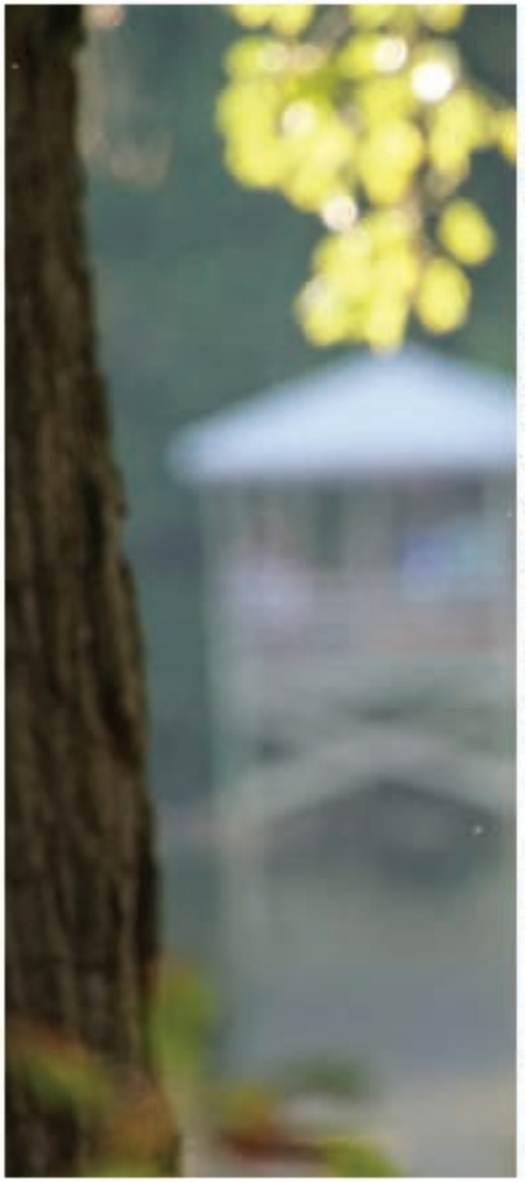
القران الحكيم ٢:٢٥٨

The Ahmadiyya GAZETTE USA

December 2016

First visit of a Khalifa to the US in 1976

Members of Ahmadiyya Muslims Community, USA, following Khalifatul-Masih III^{rh} to enter the mosque



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The Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

sa/s:	Ṣallallāhu 'Alaihi Wa Sallam (peace and blessings of Allāh be upon him)
as/a:	'Alaihis-Salām (may peace be upon him)
ra:	Raḍiyallāhu 'Anhu/'Anha (may Allāh be pleased with him/her)
rh:	Raḥimahullāhu Ta'ālā (may Allāh shower His mercy on him)
aba:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allāh support him with His mighty help)

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Aḥmadiyya.us).

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Love and Compassion Among Believers

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ
وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers;

And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allah has put affection between them. Surely, He is Mighty, Wise. (8[Al-Anfāl]:63-64)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى
سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers — that He may cause the disbelievers to burn with rage *at the sight* of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward. (48[Al-Fatḥ]:30)

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is compassionate, merciful.

But if they turn away, say, 'Allah is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne. (9[Al-Taubah]:128-129)

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ
فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endeared the faith to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

Through the grace and favor of Allah. And Allah is All-Knowing, Wise. (49[Al-Ḥujurāt]:8-9)

Sayings of the Holy Prophet Muhammad

Peace and blessings of Allah be upon him

Love and Compassion Among Believers

وعن أَبي موسى قَالَ : قَالَ رَسُول الله : « المُؤْمِنُ للْمُؤْمِنِ كَالبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضاً » وشبَّكَ بَيْنَ أَصَابِعِهِ .

Abu Musa Ash'ari relates that the Holy Prophet said: The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then he gripped the fingers of one hand between those of the other by way of illustration (Bokhari and Muslim).

وعن النعمان بن بشير رضي الله عنهما قَالَ : قَالَ رَسُول الله : « مَثَلُ المُؤْمِنينَ في تَوَادِّهِمْ وتَرَاحُمهمْ وَتَعَاطُفِهِمْ ، مَثَلُ الجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الجَسَدِ بِالسَّهَرِ والحُمَّى »

Nu'man ibn Bashir relates that the Holy Prophet said: The believers in their love, kindness and compassion towards each other are like the human body; when one of its limbs is afflicted the whole of it is involved both in waking and in fever (Bokhari and Muslim).

وعن جرير بن عبد الله قَالَ : قَالَ رَسُول الله : « مَنْ لا يَرْحَم النَّاسَ لا يَرْحَمْهُ الله »

Jarir ibn Abdullah relates that the Holy Prophet said: Allah has no mercy for him who has no mercy for his fellows (Bokhari and Muslim).

وعن ابن عمر رضي الله عنهما أَنَّ رَسُول الله قَالَ : « المُسْلِمُ أَخُو المُسْلِم ، لا يَظْلِمهُ ، وَلا يُسْلمُهُ . مَنْ كَانَ في حَاجَة أخيه ، كَانَ اللهُ في حَاجَته ، وَمَنْ فَرَّجَ عَنْ مُسْلِم كُرْبَةً ، فَرَّجَ اللهُ عَنْهُ بها كُرْبَةً مِنْ كُرَبِ يومِ القِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يومَ القِيامَةِ ».

Ibn Umar relates that the Holy Prophet said: A Muslim is the brother of a Muslim; he does not wrong him nor does he hand him over to his enemy. He who occupies himself in relieving the need of a brother will find that Allah occupies Himself in relieving his need. He who removes the trouble of a Muslim will have one of his troubles removed by Allah on the Day of Judgment. He who covers up the fault of a Muslim will have his faults covered up by Allah on the Day of Judgment (Bokhari and Muslim).

وعن أَبي هريرة قَالَ : قَالَ رَسُول الله : « المُسْلِمُ أخُو المُسْلِمُ ، لا يَخُونُهُ ، وَلا يَكْذِبُهُ ، وَلا يَخْذُلُهُ ، كُلُّ المُسْلِمِ عَلَى المُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالهُ وَدَمُهُ ، التَّقْوى ها هُنَا ، بحَسْب امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ المُسْلِمِ ».

Abu Hurairah relates that the Holy Prophet said: A Muslim is the brother of a Muslim. He should not cheat him, nor tell him a lie, nor humiliate him. Everything of a Muslim is forbidden to a Muslim; his property and his blood. Righteousness is a quality of the heart. It is enough evil for a person to look down upon his brother Muslim (Tirmidhi).

وعن أنس عن النَّبيّ قَالَ : « لا يُؤمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لنَفْسِهِ » .

Anas relates that the Holy Prophet said: No one believes truly until he desires for his brother that which he desires for himself (Bokhari and Muslim).

Translation from Gardens of the Righteous, Muhammad Zafrulla Khan, London, 1975, pp 57-59.

From the Writings of the Promised Messiah, may peace be upon him

Love and Compassion Among Believers

I have spoken about the unity and mutual love among the members of the Jamā‘at many a time and I have been telling you that you should remain united and have mutual concord. This is what God had instructed Muslims to do. He had commanded them to be like one person otherwise they would become weak and the people would know of it. The Muslims have been instructed to stand shoulder to shoulder while praying in congregation and that also is meant to achieve unity. The good of one penetrates into the other like the electric current. If there· are dissensions instead of unity, that would ultimately bring bad luck.

The Holy Prophet, sallallaho alaihi wa sallam, has said:

“You should love one another. You should pray for one another in absence of others. If somebody prays for another person who is not present, the Angel says: let this prayer be accepted in your favor also: How wonderful it is. If the prayer of the man who is praying is not accepted the Angel’s prayer will.

I advise you that there should be no dissension among you.

I have come with only two points: One, you should firmly believe in the Oneness of God and two, you should inculcate mutual love and sympathy. You should live the kind of life that will be no less than a miracle. This is the change that the Companions of the Holy Prophet had effected in their lives.

Kuntum a‘da-an fa-allafa baina qoloobikum

(You were enemies, then He brought your hearts together).

You should remember that this bringing of the hearts close to one another is a miracle. Keep it in view that unless everyone of you likes for his brother what he likes for himself, you cannot be a member of my Jamā‘at. Such a person is undergoing a trial and his end is not going to be good. (Malfūẓāt, Vol. II, p. 48)

I should like to advise the members of my Jamā‘at that they should be kind to those of them who are weak and not yet mature in faith. They should try to remove their weakness. They should not be harsh on them and they should not misbehave towards them. Rather they should try to make them understand (what they do not know).

Look at the Companions of the Holy Prophet, sallallaho alaihi wa sallam. The hypocrites used to be mixed up with them. The Holy Prophet, sallallaho alaihi wa sallam, was always kind to them. Abdullah bin Ubayyi was the person who said that that powerful people would turn the humiliated persons out. The Surah Munāfiqūn makes mention of it.

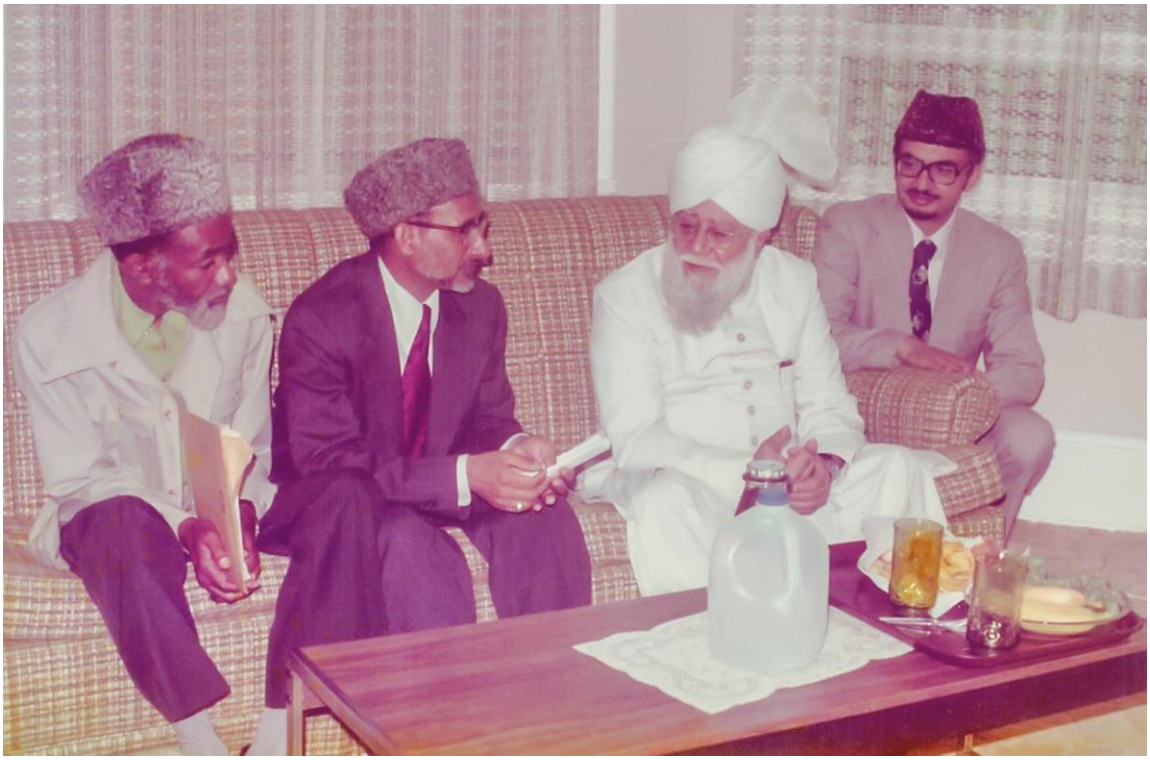
What he meant was that the disbelievers would turn the Muslims out. But when he died, the Holy Prophet gave his shirt to be used as his shroud.

I have pledged it to myself that I will help my Jamā‘at with prayers. Nothing can be done without prayers. Look at the Companions of the Holy Prophet, sallallaho alaihi wa sallam. Those who were of the days of prayers, i.e., who joined Islam in Mecca, were of a greater glory than the others.

What did Ḥaḍrat Abu Bakr, may God be pleased with him, see when he joined Islam; he did not see any Sign; but of course, he knew the life of the Holy Prophet and he was well-aware of his high morals. As soon as he heard of the claim of the Holy Prophet, that he had claimed to be a prophet, he professed faith in him. That is the reason why I tell the friends to be visiting this place frequently and that they should stay here for some time. Close friendship and to be well informed of the condition, benefits a lot. The Miracles and the Signs do not help that much. Did the Pharaoh benefit from the Miracles? He did not. Thousands of people reject the Miracles, but there is none who can reject good morals. One should very sincerely try to find out the kind of life the other person (the claimant) is living. (Malfūẓāt Vol. II, p. 219.

Translation from “So Said the Promised Messiah” (peace be on him),
Naseem Saifi, Rabwah, pp. 96-97)

The Khalīfatul-Masīḥ III Raḥimahullāh and members of the entourage with others at New York reception



Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III, Raḥimahullāh, with Br Rashid Ahmad, National President, Imam S.M. Shahid, Missionary In-Charge, and Munawar Saeed, President Washington DC.

First Visit of a Khalīfa to USA

Dr Mahmud Ahmad Nagi, Columbus-OH

Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) left Rabwah, Pakistan, 20 July 1976 and via London arrived in Washington on 25 July 1976. He stayed in Washington 25-31 July, Dayton 1-4 August, New York 4-6 August, New Jersey 6-8 August and left for Canada on 8 August. He returned to Pakistan on 20 October, 1976. He visited Canada, Denmark, Holland, Norway, Sweden, Switzerland, West Germany (in the year 1976 there was an East Germany and a West Germany) and United States.

The Promised Messiah (peace be upon him) had said about the preaching difficulties in United States:

'I cannot desist from saying clearly that it is my job and no one can perform this except me or the one who shall be from my progeny. He shall be what I am.'

So, in the eyes of God Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) was one who could accomplish this task in succession of the Promised Messiah (peace be upon him). In United States, he delivered speeches and Friday sermons in the mosques and Jalsa (conference). He emphasized the need to built community centers and plant fruit bearing trees.

He visited Gothenburg Sweden to inaugurate Nasir mosque. He also embarked to Jamā'ats of Denmark, Switzerland, Holland and United Kingdom for spreading Islam in the western world through broadcast and print media. He issued instructions to missionaries of USA and Canada for effective propagation of true Islam.

Important Schemes of the Third Khilāfat

- Scheme for Fazl-e-Umar Foundation (Record and publish chronicles of the Second Aḥmadiyya Khilāfat)
- Scheme for Qur'anic Education
- Scheme for Waqf-e-Arizee (Volunteer for two or more weeks in another chapter)
- Scheme for Waqf after retirement
- Scheme to feed poor and hungry
- Establishing third chapter of Taḥrīk Jadīd
- Chanda Waqf Jadīd for children
- Holy war against bad traditions
- Formation of chapters for Waṣiyyat (as prescribed by the Promised Messiah in his book The Will)
- Scheme for 'Tasbīḥ, Tamḥīd, Durūd' (praise and remembrance of Allah and prayers for the Holy Prophet, may peace and blessings of Allah be upon him), forgiveness and special prayers
- Memorization of first 17 verses of chapter 'Al-Baqarah' of the Holy Quran
- Leap Forward Scheme of 'Nusrat Jahāñ' (for establishing schools and hospitals in Africa)
- Hundred Years Aḥmadiyya Jubilee Scheme
- Spiritual Programs for Hundred Years Aḥmadiyya Jubilee Scheme
- Ten Years Program for Centenary of domination of Aḥmadiyyat
- Recite Lā Ilāha Illallāh (There is no worthy of worship except Allah)
- Plan for physical health of Aḥmadīs

Biographical Sketch of Ḥaḍrat Khalīfatul-Masīḥ III

A short bibliographic life sketch of our beloved Imam Ḥaḍrat Ḥāfiẓ Mirza Nasir Ahmad Khalīfatul-Masīḥ III (may Allah shower His mercy on him) is presented here. He gave internationally recognized slogan to Jamā'at 'LOVE FOR ALL HATRED FOR NONE.' Ḥaḍrat Muṣliḥ Mau'ūd Khalīfatul-Masīḥ II (may Allah be pleased with him) revealed in one of his writings:

> "God has informed me that you shall be given such a boy who shall be Nasir (helper) of the faith and shall be determined to serve Islam." (Daily Al-Fazl, 8 April 1915)

Life sketch of Ḥaḍrat Khalīfatul-Masīḥ III with summary of his schemes of work in chronological order is given below:

Date	Event
16 November 1909	Birth in Qādiān
17 April 1922	Completion of memorization of The Holy Quran at age 13
27-28 December 1927	Overnight work for the extension of the venue of Jalsa Sālāna Qādiān
July 1929	Successful completion of 'Maulawī Fazil' (Arabic language) examination
1934	Bachelor of Arts Graduation Degree from India
5 August 1934	First marriage
September 1934 to November 1938	Traveled to England and earned M.A. (Hons.) in Political Science from Oxford University, UK
February 1939 to October 1949	Ṣadr (International President) Majlis Khuddāmul-Aḥmadiyya
June 1939 to April 1944	Principal Jāmi'a Aḥmadiyya, Qādiān
1 May 1944 to November 1965	Principal Talim-ul-Islam College (Qādiān-Lahore-Rabwah)
16 November 1947	Migration to Pakistan
June 1948 to June 1950	Military Services for Furqān Battalion in Kashmir
October 1949 Up to 1954	Nā'ib Ṣadr Majlis Khuddāmul-Aḥmadiyya
1 April to 28 May 1953	Arrested for the cause of Aḥmadiyya Jamā'at
November 1954 to 8 November 1965	Ṣadr Majlis Anṣārullāh Markaziyya (central)
May 1955 to November 1965	Sadr, Sadr Anjuman Aḥmadiyya
8-9 November 1965	Elected Third Khalīfa of second manifestation of Jamā'at Aḥmadiyya
November 1965	Announcement of Fazl-e-Umar Foundation Scheme; Governor General of Gambia Al Hajj Sir Farimang Mamadi Singateh received a piece of cloth from the dress of the Promised Messiah (peace be upon him) fulfilling the revelation "Kings shall search blessings from your clothes;" The Muslim Herald started publication in London
March 1966	Scheme for Waqf-e-Aarizee was announced
9 April 1966	Scheme for Ta'līm-ul-Qurān (Qur'anic Education)
22 April 1966	Established 3rd Office (Daftar) of Taḥrīk Jadīd
November 1966	Announcement of waging Jihad against bad customs
May 1967	Hundred thousand copies of book "Philosophy of the Teachings of Islam" by Ḥaḍrat Promised Messiah (peace be upon him) were printed in English
6 July to 24 August 1967	Journey to Europe and Inauguration of 'Nusrat Jahāñ' Mosque in Copenhagen, Denmark. The mosque was completed from the sole contribution of Lajna Imā'illāh (ladies of Jamā'at Aḥmadiyya)
August 1967	A scheme was launched for "Ittihād Bain-ul-Muslimīn (Unity among Muslims)" in Karachi Pakistan.
1968	Tibbiyya College (School of Eastern Medicine) started functioning in Rabwah
May 1969	Awards under Fazl-i-Umar Foundation were given for the first time on research writings of Jamā'at

4 April to 8 June 1970	Visit to West Africa; Heavenly schemes of 'Nusrat Jaha□n Reserve Fund' and 'Nusrat Jaha□n Leap Forward' were revealed during the visit
April 1971	Meeting with ambassador of China in Rabwah
July 1971	Five-year program to print one million books of translations of Quran
3 October 1971	Inauguration of Khilāfat Library Rabwah in new building
31 March 1972	Inauguration of Aqsa Mosque Rabwah
November 1972	Launching of 50 year anniversary celebrations of Lajna Imā'illāh; Lajna Imā'illāh presented Rs. 200,000 for Quran publication
9 December 1972	Beginning of Horse Racing Tournament
13 July to 26 September 1973	Journey to England
28 December 1973	Hundred Year Jubilee Celebration Scheme
May 1974	Large scale riots against Ahmadi Muslims in Pakistan
22-23 July, 5-10 August, 20-24 August, 1974	Lead delegation to Pakistan Legislative Assembly to interpret True Islam
September 1974	Pakistan Legislative Assembly of politicians declared Ahmadi Muslims "Not Muslims"
15 August to 29 October 1975	Journey to Europe for medical advice
December 1975	Launching of Scheme to memorize one part of Quran
20 July to 20 October 1976	Visit to Jamā'ats in USA and Canada
August 1976	Inauguration of Bait-un-Nasir mosque in Gothenburg Sweden
March 1977	London Conference on God Almighty by representatives of different religions
1 May to 11 October 1978	Journey to Europe
2-4 June 1978	Participated in Kasr-e-Ṣaleeb (Breaking of Cross) Conference
March 1979	Establishment of new mission in Cordoba Spain
October 1979	Dr Abdus Salam, an Ahmadi eminent scholar, awarded Noble Prize in Physics
27 December 1979	Educational Plan for spiritual education of Jamā'at Aḥmadiyya
13 June 1980	First ceremony to award medals to talented Ahmadi students
June 1980	Visit to Europe, Africa and America
26 July to 20 October 1980	Visit to West A.H. 1400; Laying of Foundation Stone of an elegant mosque in Cordoba Spain to be built after a gap of 744 years. The inauguration was fixed for 10 September 1982. The mosque was inaugurated by Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) on that date.
24 August 1980	Meeting with Head of State of Ghana
20 September 1980	Inauguration of missions in Manchester and Hartsfield
October 1980	Inauguration of mission in Bradford
1 August 1980	Inauguration of Bait-un-Noor mosque in Oslo Norway
2 November 1980	Universal Scheme of recitation of 'La Ilaha Illallāh'
10 November 1980	Purchasing a land for Aḥmadiyya center in Nagoya Japan
9 October 1981	Inauguration of Mission House in Tokyo Japan

24 December 1981	Inauguration of Aḥmadiyya Book Depot Rabwah
27 December 1981	Awarded 'Sitara-e-Aḥmadiyyat' (Star of Aḥmadiyyat) to Jamā'at Aḥmadiyya on Jalsa UK
23 March 1982	Laying Foundation Stone of office of Hundred Years Jubilee Scheme
11 April 1982	Second marriage
8-9 June 1982	Passed away in the guest quarters of Bait-ul-Fazl, Islamabad, Pakistan

Plan for Printing Press in USA

Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) said in a Friday sermon delivered on 22nd of October 1976:

I went to United States in preparation to execute the plan of "Hundred Year Aḥmadiyya Jubilee" I asked them to do some ground work in 15 states of USA. They were told to procure at least 20-30 acres of land in their respective states for community centers. How shall we publish many million translations of Holy Quran in the next 14-15 years? This scheme shall enable us to distribute 4-5 million copies of Holy Quran to the American people. Jamā'at Aḥmadiyya USA should try to establish its own printing press as USA is on the top of the list of those countries, which are actually free.

Plan to accelerate Islamic Literature in USA

Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) gave a comprehensive plan to accelerate preaching of and Ahmadiyya Islam in USA. He said:

"This is the need of hour that you should have personal contacts with people which shall help in removing barrier between American public and you. Publishing folders in every famous language of the world can remove this difficulty. It is important that our people should go to historical and recreational places where tourists come in millions from different countries of the world and distribute these folders to tourists in their own languages. They shall read them with great interest and many of them shall then contact our missions.

He advised Jamā'at Aḥmadiyya USA to publish fifty thousand such folders and distribute them as per his instructions. He also said:

> "There should be literature for each age group so that people are benefited according to their intellect and awareness. Also literature should be published in accordance with prevalent ways of life of people.

Service for Quran and Propagation of Islam

Ḥaḍrat Sahibzada Mirza Nasir Ahmad gave following recommendations in Majlis Shūrā held in Rabwah in the year 1965 when he was Sadr of Sadr Anjuman Aḥmadiyya.

1. The holy Quran is our life, our thinking, our soul, our everything and we should learn Quran irrespective whether you are an Ahmadi child, youth or an old, man or women. There is the desire from the core of hearts of our Jamā'at that the Holy Quran with short commentary by Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) should be in the hand of each and every Ahmadi child. Quran with translation is extremely essential for our children. The task is very important. The mistakes in Qur'anic translations are in abundance. We should give standard translation in bold and bigger fonts to every child of our Jamā'at. You are requested to pray God Almighty to enable us to accomplish the task.
2. Second proposal is about construction of mosques for our Jamā'at for which we should pay due attention. In this context I would like to read an excerpt from the Promised Messiah (peace be upon him):

   "Presently our Jamā'at is in dire need of mosques. Mosques are the houses of God. An Aḥmadiyya mosque in a village or city means laying foundation stone of Jama□'at's progress. And a village or city where Muslims are not present or are less in numbers, mosque should be constructed to elevate progress of Islam. It shall draw the attention of Muslims. But the condition is that mosque is built with good intentions. It should be done for the sake of Allah and there should not be any personal gain or reputation. The God shall definitely bless you."

3. Each member of our Jamā'at should have trust and faith as that shown by the companions of the Holy Prophet (peace and blessings of Allah be upon him). We should be embodiment of piety and goodness and our hearts should be full of compassion and

sympathy. If one truly knows that by not accepting Ḥaḍrat Masīḥ Mauʿūd (peace be upon him) is like putting the neck under the wrath of God. If you want to save such a person from His wrath and anger, then it is your duty to try to save him from the fire of Hell.

4. The Promised Messiah (peace be upon him) also said:

"Preaching is to be performed but it should be remembered that one should not be strict. We should deal with softness. We should have virtues and inner cleanliness. This is my advice to remember so that God grants you perseverance."

So inner cleaning and true virtues are a source of preaching. We should be role models to others.

Publication of Quran in USA

During a special session of presidents of USA Jamāʿat, Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) reviewed his plan of publishing Holy Quran during his visit of 1980. Huzoor reiterated his desire, which was duly reported by the correspondent of Daily Al-Fazl Rabwah:

"Hazoor emphasized to publish and distribute Quran with English translation under a special program. Hazoor had advised Aḥmadiyya missions in USA to prepare in the first stage names and addresses of thousand educated American friends. After that prepare another list of four thousand such friends who shall also be provided Quran for their benefit and interest in the Holy Book.

Ḥaḍrat Khalīfatul-Masīḥ III enquired from Aḥmadiyya missionary in charge Syed Mir Mahmood Ahmad about the action taken on the instructions for distribution of forty thousand copies of Quran.

Missionary in charge replied that thirty thousand names and addresses of such Americans have been recorded in a register. The work is in progress for remaining contacts. In this context the presidents of the Jamāʿat gave some useful suggestions which was noted.

Group photo with Ḥaḍrat Khalīfatul-Masīḥ III Raḥimahullāh at the reception in New York

29th Annual Convention of the Aḥmadiyya Movement in Islam

Drew University, Madison, N.J., on August 6-7, 1976)

Inaugural Address by Ḥaḍrat Khalīfatul-Masīḥ III[rh] on 6 August 1976

I hope you have the program in your hands. It is very wisely and nicely prepared. I am not expected to reply to the address of welcome, and it is good.

The arrangements in this hall are open to serious objection. I do not know who is responsible for this, but whoever he is, we must remember that in future such things should not happen in our life—in the life of the American Ahmadis, whether they were born here or whether they came to this land through immigration. This thing should not happen. We must follow the teachings of Islam strictly. If someone is not prepared to do that, he should leave the Ahmadiyya Jamā'at.

[Note: The "serious objection" that Huzoor referred to was the arrangement of the hall which lacked proper regard for Parda [Purdah/Ḥijāb]. It had an elevated stage and no form of partition between the men who sat on one side and the women on the other. Thus both the men who addressed the audience from the stage and who sat in attendance could easily see the women in the hall. As a result, organizers promptly placed a curtain between the men and women and lowered the stage to ground level. This was another blessing of Huzoor's visit for Jamā'at has followed this teaching "strictly" since then whenever organizing Jalsas and gatherings. Al-Ḥamdu Lillāh!]

Significant History and Prophecy

You know—and so do I—that I am a very humble person, very humble indeed, but Khilāfat is a great institution and these days are very important, as it was mentioned in the address also, for the Community in the States. It is for the first time in the history of Aḥmadiyyat that a Successor to the Holy Mahdi had the opportunity to come over to this land and visit the people here.

This Jamā'at is very important for mankind. It was foretold that at the time of the Mahdi and Messiah there would be a great revolution in the life of man and mankind would be divided into two groups. One will accept Allah's commands; one group would see the light brought down to us from heaven by Muhammad (peace and blessings of Allah be upon him) and Mahdi (peace be upon him), as his spiritual son. We hope and pray that the majority of mankind would fall into that group. Those who do not, would be annihilated. That is the prophecy. Allah has told us this; this has to come true because what Allah says is the very truth.

'Salam' and Signs for Most Beloved

So, it's a great responsibility on us that we pray that the greatest number of mankind embrace Islam, they join the fold of Aḥmadiyyat and they share the blessings which Allah has showered upon us. The Mahdi, who was really great, the most beloved spiritual son of Muhammad (peace and blessings of Allah be on him) and Muhammad has told hundreds of things about the Mahdi. He showed, in his sayings, great love for him. He chose from the *Ummat-i-Muhammadi* only one person to convey his 'salām' (greeting of peace) to—only one person—and that is the Mahdi. He showed his love for the Mahdi by saying that since the days of Adam, the eclipse of the sun and moon on certain days and nights, was a sign for our Mahdi alone. It was not the sign of truth for any other claimant. Allah has destined that this sign would appear only to show the truth of the Mahdi.

Now this is the historical fact that we know more about the movements of these planets and we, through science, know on what days these eclipses take place. We know the exact dates, the exact night for the moon. It is a great prophecy which proved the truth of Muhammad (peace and blessings of Allah be upon him) that he was really a great prophet, the greatest, a great man; a great person; a great spiritual leader who is leading mankind and who is solving, through Allah's grace, the problems of every generation. He told us, through the knowledge that he got from Allah, that since the very beginning of human life on this earth this sign was reserved particularly for the Mahdi and the Mahdi alone.

Blessed Presence and Prayers of our Khalifa

Those who succeeded the Mahdi, in Aḥmadiyyat, I think everything is according to one's feeling and this is my personal experience, the humblest of the humble, as a person, that the institution of Khilāfat is a great thing and it entails great blessings for you who believe in Aḥmadiyyat. So, pray to Allah that you get the most out of these blessings while I am in your country. At this time—I don't want to take much of your time, I will start the proceedings of this convention with certain prayers. I will read out the prayers to you. I hope you will listen to these prayers, attentively and say Āmīn to every one of them and you will remember them and you will try to get benefit out of them. May Allah be with you all the time.

May the purpose for which God Almighty has

established Islam in the world and has raised Muhammad, peace be on him, as His Messenger, and has made the Promised Messiah, on whom be peace, a great spiritual son of Muhammad, peace be on him, be fulfilled and may God Almighty enable us to make our contributions towards the achievement of that purpose and may our meager service find acceptance with Allah, the Exalted.

All praise belongs to Allah, All praise belongs to Allah, We thank Thee, O Allah, for the countless bounties which Thou has bestowed upon us purely as the manifestation of Thy providence and Thy grace. Our prayers, our supplications, our deeds, our efforts, our exertions could not have won them for us, but our Lord, Thou dost extend gracious acceptance to the supplications of Thy humble servants.

Our Master, Thou dost invest deeds and exertions with the best results out of Thy limitless mercy. Bestow upon us the strength that we may be ever occupied with supplication and effort. Grant them acceptance and bestow upon us the bounties that are bestowed in answer to supplication and effort. Make us Thy true servants; bestow upon us sincerity and zeal; make us steadfast in the cause of truth and righteousness; decree for us a pleasant life and bless us with success and prosperity.

Our Lord, we are weak and ignorant. Without Thy help and succor we cannot discover the ways of winning Thy pleasure. Our Lord, be Thou gracious unto us and fill the expanse of our breasts and the vastness of our hearts with Thy own love so that like a fast and thoroughbred steed we should run towards Thee and arrive in Thy presence. O Thou, Whose love transcends beyond the love of father and mother, raise us up lovingly and take us into Thy lap.

Pride and arrogance are rejected by Thee while humility and meekness are the slaves of Thy throne. Do Thou ordain that these should be the dwellers in our hearts. Nothingness is the reality and basis of our being. Do Thou ordain that we should have this reality ever in mind. Our youth should take no pride in his strength, nor our old one put any trust in his staff, nor should our wise and intelligent one take pride in his wisdom and intelligence, nor should a learned one and a man of understanding trust in the accuracy of his knowledge or the good quality of his understanding. Nor should a recipient of revelation and one having experience of dreams and visions rely upon them or on the sincerity and zeal of his supplications, for Thou Our Lord, our Beloved, doest whatever Thou willest. Thou rejectest whom Thou willest and Thou dost include among Thy special servants whom Thou willest.

O Thou to Whom all our worship is due, we Thy humble and resource-less servants, anxious to achieve the perfection of devotion, occupy ourselves with Thy worship, but we are possessed by our scattered thoughts, by Satanic doubts, by useless reflections, by ruinous imaginations, and we are thereby reduced to the condition of foul flood water and can find no deliverance from doubt and suspicion. Thou, O Plenitude of Mercy, of Thy infinite grace, reveal Thy countenance to us so that we might attain to truth and certainty.

O Most Merciful of those who show mercy, we seek only Thy help and supplicate Thee alone for succor. Equip us with eagerness, concentration, firm faith and the strength to respond to Thy commandments. We supplicate Thee for joy and light, for the ornaments of insight and for the garments of truth and righteousness wherewith to adorn our hearts so that with the help of Thy grace and Thy mercy we shall be foremost in the fields of certainty and we should arrive at the river of truth and unfolding of mysteries.

Our gracious Lord, we suffer from the high tides of selfish desires and are drowned in them. We are caught in the whirlpool of our passions and being prisoners of our cravings, we are exposed to ruin. There are few that are secure against these assaults of the mind and incitements to evil. Our Gracious Lord, be Thou our Guardian.

O True Healer, manifest Thyself to us in the guise of a wise physician. Draw us to Thyself; take us up into Thy bosom so that we become crazy with the love of Thee and are healed of all our ills. Bestow upon us rectitude and grant us the strength to adhere to it always and include us among Thy righteous servants.

Our Guide, the straight path is a high bounty. It is the root of every favor and it is the gate of every gift. Our Beloved and our Goal, guide us along the straight path and bestow upon us this everlasting spiritual kingdom. May we be the recipients of Thy continuous favors and Thy bounties. Prepare us for the receipt of Thy bounties and Thy favors and make us worthy of them so that after dark nights we should encounter a pleasant life and he equipped with the light that dispels all darkness so that, our Lord, we should find deliverance from all faltering and straying before we face death.

Our Lord, our Master, do Thou of Thy grace kindle in our hearts the flame of Thy love. Bestow upon us the certainty of faith through Thy signs. Our Beloved, lift the veil from Thy countenance and grant us a view of Thy bright face.

Our Beneficent Lord, do Thou ordain that the illumined waves of Thy beneficence should roll in our mortal beings. May every particle of ours be sacrificed for Thy sake. The fire of Thy love should keep our breasts warm. The manifestation of Thy greatness and

Thy glory should so seize us that the world and all in it should appear dead before Thy Being. Let every fear, proceed from Thee. Let us find pleasure in our anguish for Thee and let us find comfort in Thy company. Let our hearts find no comfort without Thee. Āmīn.

Meeting of Ameers (presidents) with Ḥaḍrat Khalīfatul-Masīḥ III on 26 July 1976 at the residence of Sahibzadah M.M. Ahmad in Washington DC

Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III, meeting members and guests.

29th Annual Convention of the Aḥmadiyya Movement in Islam

Drew University, Madison, N.J., on August 6-7, 1976

Concluding Address by Ḥaḍrat Khalīfatul-Masīḥ III 7 August 1976

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

"Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works (16:98).

'Leap Forward' – A Scheme to Save our Progeny and Nation

In 1973, I launched a grand scheme: The Aḥmadiyya Jubilee Centennial Plan, which covers the period up to 1989. So that grand scheme is in existence, and the new plans, which we have made, are all covered by this scheme and work under this plan. Today, on the occasion of this convention, I want to launch a small plan named 'Leap Forward', with a two-prong thrust: (1) to save the coming generations of Aḥmadiyyat in this country and (2) to save the people of America from the total annihilation threatening them.

We are still consulting and considering the different items of this program, but I will give you a few glimpses. As far asour younger generation is concerned, we must have the means to educate them in Islamic ways, to teach them the Islamic teachings, to instill in them the desire to live Islam, to be a model for others, and to get such training that will enable them to become the leaders of those who come afterwards and join the Aḥmadiyya Jamā'at.

Aḥmadiyya Schools and Education Programs

At present, it is very difficult to start Aḥmadiyya schools. It is a practical impossibility. For a school, you must have a certain number of school-going children. You must have a certain number of qualified teachers. You must have a proper building to lodge the school in. You must have the funds to run it. And, you must have the desire to learn from a particular institution. But, the Aḥmadiyya Community in the United States of America is very small and is not located in one place. It is scattered all over the country. I am told that we have organized communities in about 15 States, and there are other Aḥmadīs who live in other States, but they are not organized yet into regular communities with presidents and other office bearers. So, under these conditions, we cannot have schools.

But, because we cannot have schools, we cannot forget our children. We cannot tolerate that our blood goes to and lives under the shadow of Satan; it is unbearable. We should not tolerate it even for a single second. So, we must devise means to get them properly educated in the teachings of and trained in the living of Islam.

One idea is to have some places outside big towns, which serve as vacation schools when the students have vacations from the educational institutions. They can go there and be under the supervision of those who are qualified to look after them properly and who are qualified to teach them the Islamic teachings from the very beginning, little things, but very important to make a whole. For instance: *'Kul bi yamīnika wa kul mimma yalīka.'* This is a saying of Muhammad (peace and blessings of God be on him). "Eat with your right hand and from that part of the dish which is nearest to you." This is not a small thing. This is a small beginning of a great revolutionary change, which takes place in the life of a man when one becomes, really, a Muslim. But a child is a child. You have to create an atmosphere in which a child, our child, our blood, doesn't feel bored with what is taught to him in those places.

Land for Training Camps

So, my idea is that we should have some pieces of land, say twenty acres of land. In the beginning, they will not be developed places for this purpose, but we must buy such places, in the beginning in all the 15 states in which we have organized communities, and gradually, we can go on developing them. Sometimes, many young Aḥmadīs belonging to Khuddāmul-Aḥmadiyya and the organization of Atfāl may gather in one place and at other times they can go to such recreational, educational places which are located in every State where we have organized Aḥmadiyya Communities for two days, a week, or more, and there they can gradually learn what Islam really is and what it requires a man to become. And how, following Islam's teachings, one can be fortunate to have Allah's blessings and see His Mighty hand working in this universe, in the life of man, and in our individual lives.

Connection with God from Childhood

Even a child, an Ahmadi child I mean, has a real, a living connection with his Creator. During 1974, practically every day, hundreds of Aḥmadīs came to me after having been looted, their houses burnt, and worried very much. Practically every day, I talked to them from five to seven or eight hours, apart from the

other work which I, and every Imam of the Aḥmadiyya Jamā'at must do every day. They came, mostly, with smiling faces, but some came with worried faces. They brought their children with them also. I asked those children, 'Tell me any true dreams you have seen.' And, quite a few of those children, stood up and said, 'We have seen true dreams!'–a child of eight, ten, or twelve – seeing dreams which came true, dreams which were concerned with events which happened later on. No one knows what is going to happen after even a second in our lives; no one knows what will happen even tomorrow. Things, which were told to them by Allah in the language, which a small child with an undeveloped mind understands, something concerning his milch buffalo: that a male calf would be born to this buffalo owned by them. And, it so happened after a few days or a few weeks. Small things, which children could understand.

So, the living connection with our Creator in our actual life starts from the very beginning, during childhood. For this you are not required to wait until you get to the age of forty, fifty or sixty and after a long struggle and very long prayers. This is the age in which man can cultivate a living connection with one's Creator. It was foretold, and the Old Testament also mentions it, that at the time of the Mahdi and Messiah, even the children would be making prophecies. They received the knowledge from Allah and the future proved that what they were told was really from Allah because it turned out as they were told. So, here also our children, and by 'our' I mean those of you who immigrated to this land from some other places and those who were brought to this place or came to this place centuries ago, for the real locals in this country are the Red Indians. I am talking about them also. Everybody, whether old or new, has this opportunity. And, I tell you one thing, nothing is more pleasant than this happiness, which flows from the source of this nearness to God. Nothing is more pleasant than this! Why deprive your children of this? Why deprive your womenfolk of this? Why deprive yourselves of this?

So my idea is that we should have these forums of moral, spiritual, and educational institutions, not recognized by any Department of the Government, but hoping and praying that Allah will recognize them; and, the results we want will be granted to us by the Grace of Allah.

The span of this plan (Leap Forward) is five years. Within five years we must try and, Insha'Allah, we are going to get 15 such places in 15 different States in the United States of America. In such a way they would try to save our children and our adults, those who are new to Islam and Aḥmadiyyat, from the influences of the darkness, which prevails in this age, all over the world. Thus, these would be the places where one could get Allah's Light:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ

'Allaho Nurus Samawate wal Ard' "Allah is the Light of the heavens and the earth." (24:36).

We should try to get that Light; otherwise, our lives would be just as dark as darkness itself.

Preparing Literature for Children and Converts

The other item we are consulting with each other about and which is a necessity is we must have enough of the right type of literature for both these purposes. For the child, you must have it. It is not possible today, I am afraid. It is not possible within five years, even, but we must have it. I have been the principal of a very successful college for a very long time. I know; I have my children and I have observed them and have guided them and I know that children are great readers. When they start reading, they are great readers. When you stop supplying them with the proper kind of literature, their minds go astray.

We must have a very great number of small books written simply for the children in the shape of stories concerning our ancestors. Great events happened in the past; we must not forget them. We must realize that the present cannot be divorced from the past. It is very intimately connected with the past. It is the continuous progress of man on Allah's path, Allah's manifestation. This is the basic truth, which Mahdi Mau'ūd (peace of Allah be on him) has taught us, but that is another subject.

So we must have literature and many periodicals, fortnightlies, well, I should not speak of dailies at the present time, but a vast number of books written for children, the newcomers to Aḥmadiyyat, and for the old Aḥmadīs, who are more precious than the most precious gems in the physical world, that's what I find you. It will take time, but we must start. If we want to get to a place, we must start walking in that direction. We must have a good press for this purpose! Otherwise, the whole venture would be so expensive that it would not be within our means to achieve it.

Delegations to Jalsa in Rabwah

Some other items are under consideration. One scheme was started in 1970 and it has been very useful: our brothers and sisters from this country have been going to Rabwah and participating in the activities of the Aḥmadiyya Jamā'at at the Jalsa Sālāna. This has produced wonderful results. I see transformations in the lives of those who have gone there once, twice, and perhaps three times. But now some of your members have suggested to me that we must have some control over the visitors to the Jalsa Sālāna. I am not bothered if all of you, a few thousand, even a few hundred thousand were to come. Allah will see to it that you

have food there and are lodged properly.

One improvement will take place if a greater number go there and that is, now, you get special treatment. If greater numbers of Americans come to Rabwah, then you won't get special treatment. All of you will sleep on the floor and enjoy it! I personally know millionaires in Pakistan who come to Jalsa and sleep on the floor, and they are very happy. So would you be when that time comes, In Sha' Allah. But, there are some difficulties. I think in this public meeting I shall not talk about them, but the National Amir spoke to me about certain difficulties and we will look into them. Anyhow, this has proved to be a very successful idea. And those who have been there know what I mean; don't you? You know it works both ways. You get advantages out of it and the Pakistanis, both Aḥmadīs and those who are extremely hostile to us, also benefit from the visit of foreigners to Rabwah. Some of them start thinking, with the result that some of them embrace Aḥmadiyyat.

Attractive Force of Islamic Teachings

The trouble with the world today is that as they don't give any importance to this God-created Movement, they don't care to listen to what we have to offer them in so many fields. Even in America during these three or four days, I have been talking to the scholars, the politicians, the big personalities in different townships, and when I talk about Islam's teachings to them, one feels that they have forgotten themselves. They are so influenced by Islam's teachings, Quran's teachings. In one place, a famous scholar, a professor in one of the technical universities, a professor of mathematics, was looking at me and listening to what I was telling him about Islam's teachings in such a way that someone would think that he was under the influence of alcohol, just intoxicated, without having had a single drop of alcohol in his stomach.

So, you people, your presence there is a blessing for some of the opponents of Aḥmadiyyat in Pakistan also. It makes them think that they should listen to this Movement, as it is spreading all over the world. Of course, it is a great blessing for you to be present at that time in Rabwah. But, I will appoint a committee to go into the details of this and have some plans prepared so that we have 'controlled' visits, not 'conducted', 'controlled' visits to Rabwah. We prefer that you go there and freely move among the people, see the places, and listen to the speeches which you do not understand; although, later on you get a short summary of those speeches. Still, it is beneficial for you.

A Grave Prophecy and Responsibility

Now the other part. I said, "two-prong thrust to save the people of America from the total annihilation threatening them." This is the truth. We are told of these by Muhammad (peace and blessings of Allah be on him), by Quran, and the Messiah and Mahdi Mau'ūd (peace be on him) that in this age if humanity does not come back to its Creator it is going to be annihilated. Allah has decided this. But Allah does not want that. Allah wants them to come back to Him and get His blessing and be saved from His wrath. That is what Allah wants, but that is what they do not care for. It is a great responsibility, a very great responsibility; practically an impossible task which has been put on our shoulders, no doubt about it. We should not despair. It is going to happen as Allah has foretold.

We have the responsibility to save not only the people of this great country, the United States, but also the people all over the world. It is our responsibility, but we are weak; we are poor; we have no worldly influence. That is true; there is no denying the fact. Nobody cares for us; thank God they do not! It is our wish and an advantage to them that they do listen to us; that they do turn themselves to us. We wish that they would turn their faces from darkness to light. We wish that they would realize that the greatest happiness in our lives is that we have a living, a true connection with our Creator, and that He loves us and shows His affection for us by His own deeds. We desire that but it is a tremendous task, no doubt about it. That is why I have chosen the verse I recited.

Capacity to Fulfill Divine Command

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

> "Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works." (16:98)

The verse is addressed to both male and female: *'Man 'Amila Ṣāliḥan.'* Whoso acts righteously, or whoso does good deeds, whether male or female and is a believer, We will surely grant him a pure life, a peaceful life, *'Ḥayāt-i-Ṭayyibah,'* a life without any inner contradictions, a life which is peaceful, a life which creates an environment in which others find peace. *'Wa Lanajziyannahum Ajrahum,'* and We will surely bestow on such their reward according to the best of their works.

Now, *'Man 'Amila Ṣāliḥan,'* whoso acts righteously. In this phrase, Allah declares that when He commands man to do a thing, He gives him the power to do it. If a Being commands one to do a thing and doesn't give him

the power to do it, then it is not Allah. This is some Being who is very weak. So, *'Man 'Amila'*, this word "whosoever acts", means that Allah has given power to him to obey the command and to shoulder the responsibility put on him. So, we come to the conclusion that all the commands which run into more than six hundred in the Holy Quran, it is within the power of man to follow. The power has been granted by the Creator to him to obey all these six hundred plus commands.

Master of Universe

Man has been created with such powers that he has been declared as 'master of the universe.'

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ

> "And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all this is from Him." (45:14)
>
> 'Sakhkhara Lakum Mā Fis-Samawāti Wal-Arḍi Jamī'an Minhu.'
>
> That is a great declaration. Everything is subservient to you. It has been created to serve you, your servant and slave. You have the power to take service from it. Now we have the power to put into service the great power hidden in atoms. We are misusing it, no doubt. But, we had the power to discover it and to make certain use of it. We alone are responsible for the misuse of this power. But, we had the power to do it, that's why we have done it, successfully. We have fathomed this secret hidden in a small atom, the naked eye cannot sec it.

Spiritual Revival of Russia through Aḥmadiyyat

So, *'Man 'Amila Ṣāliḥan'* ("whoso acts righteously") declares to the world that if and when the responsibility is put on the shoulders of a person or a section of humanity, then Allah has given this section of humanity the power to obey Him; otherwise, it would be a joke. Allah has put this responsibility on our shoulders to bring back humanity to its Creator. All the humans who today do not recognize their Creator, those who have declared that they are going to wipe off the surface of the earth Allah's Name and His Being from the skies, as the Communists in Russia have written in their literature, it is our responsibility to bring them to their Creator. We should not despair. We should not think that we have no power to do it. We have the power! Had we not the power, Allah would not have put this responsibility on our shoulders.

Ḥaḍrat Masīḥ [Promised Messiah] (peace of Allah be on him) saw in a vision the Aḥmadīs in Russia as numerous as the grains of sand on the ocean's shore, and you cannot count them. He was told that humanity through the efforts of the Jamā'at-i-Aḥmadiyya, the Aḥmadiyya Community, would be brought back to its Creator one day and those who would be left outside would be exceptions, like most unfortunate people. Here we say 'paralyzed', having no contribution to make towards human effort and suffering from cancer. People like those. They are suffering from spiritual cancer, spiritual stroke and diseases like these. With these exceptions, the whole of humanity would be brought back to its Creator through the efforts of the Aḥmadiyya Community.

All Humanity to Enter Aḥmadiyyat

It was told to the Founder of the Community, the Messiah and Mahdi Mau'ūd (peace of Allah be on him) by Allah. So, either he was a truthful man, and we know he was a truthful man. Either he was sent by Allah to us, and we know that he was sent to us by Allah as Mahdi Mau'ūd. If he is, then what he attributes to Allah that's true. He says that Allah told Him that this Community has been given power by Him to convert the whole of humanity to Islam's way. The power is there. The question is whether we use this power correctly, with devotion, and with the sacrifice required of us or not. If we do, then no power on the face of this earth can stop our progress.

Aḥmadiyyat, In Shā' Allāh, is going to triumph! We do not want this for our personal good. The good of humanity is at our heart. We want humanity to save itself from total annihilation, total destruction. That's what we want. Nothing for myself. I do not want a single penny from these people, and I am sure you do not want any material wealth. What we do want — we are beggars, no doubt — is Allah's pleasure. We desire that Allah be pleased with us. We are beggars for His gifts, for His bounties. But apart from Allah, we don't want anything from anybody. So, *'Man Amila Ṣāliḥan'* ("whoso acts righteously."), it shows that Allah has given power to the Aḥmadiyya Community to convert the whole of humanity to Islam and Aḥmadiyyat. You cannot blame Allah for putting the responsibility on you while He has not given you the power to perform what is desired of you.

A Wise and Humble Approach

In Islam, it is not only the good deed, which you are commanded to do, but also the righteous act at the proper time and in the proper place. So, that is why we are commanded:

جَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ

> "Argue with them in a way that is best." (16:126)

When you talk to them, do not be arrogant; do not feel proud that you have the truth. Find out the ways by

which you can influence the listener. His good is what you want, not your arrogance. So *'Ṣāliḥ'* means those righteous acts, those good deeds, which the occasion demands and which have their effect on whoever is concerned.

Equality of Men and Women

It is declared here that this great responsibility is not put only on the shoulders of males. Our sisters have the same responsibility. So, we, as brothers and sisters, as husbands and wives, as mothers and sons, and the different relationships we have with the womenfolk, we have to march forward hand in hand. The male has one responsibility, which is not the female's responsibility. That is the one difference I have found in the whole of the Islamic teaching and that is:

اَلرِّجَالُ قَوَّٰمُونَ عَلَى النِّسَآءِ

Ar-Rijālu Qawwāmūna 'Alan-Nisā'i

"Men are guardians over women." (4:35)

that it is the responsibility of a male to see that the females get what is their due. Sometime the females cannot get what is due to them and it is the responsibility of males to see that females get what is due to them. And, I think that is not inequality. I think that this is to establish the equality between man and woman. But, by equality, Islam means that all the inherent powers granted to man or woman should be fully developed. If that is the definition, and I find that that is the best definition, the most rational one, the most true one, then no one can say that Islam does not have that equality between man and woman.

Same Responsibility to Fully Develop Powers

Other religions, other 'isms', other ways of life, other civilized nations do not have real equality between man and woman. Islam has this and declares to the world: a man and a woman are equally responsible to Allah. They are responsible to Allah because they have been given powers by Him, and He desires that these powers become fully developed to serve the purposes for which they were created. You don't develop a power to put it into the wastepaper basket. A power is developed to serve the purpose for which the power is created. The mental power is developed to grasp the inner meaning of the attributes of Allah and their manifestations, and that is an ideal. The intellectual powers have this ideal before them, that intellectual powers are developed to grasp the truth about the attributes of Allah and their manifestations; they are infinite. We cannot bring them within the circle of our knowledge because our knowledge has its own limits. But, within our limits, we can grasp Allah's attributes and their manifestations.

True Purpose of Moral Faculties

One group of faculties given to man is the moral faculty, inherent powers concerning morals, *'akhlāq.'* The purpose of the full development of these powers is to get that polish, that brightness, that *'Nur'* (light) which Allah likes, which attracts Allah's attention. That is the beginning of showing His pleasure, no doubt, but the beginning is from the full development of the moral powers. Ḥaḍrat Masīḥ Mau'ūd [Promised Messiah] (peace of Allah be on him) says that outside the realm of religion, no one can have a real grasp of morality.

I have read so many authorities on morals, the Europeans and those belonging to this country and I am sure that this is the truth. Unless you know Allah's attributes, you can't have a real grasp of the moral side of man. The result is that there are in this world today, very civilized, very powerful nations who declare, 'What is morality?' Everything that helps our program is moral and everything which hinders our program is immoral. At one stage of their progress they experimented with this: young girls and boys were put in the same area without any *Nikah* (marriage) ceremony and were asked to produce children, like animals, like dogs, swine and things like that. The experiment failed because it was against the nature of man.

Divine Nearness through Moral Excellence

Therefore, unless one knows one's Creator, one cannot really know the moral values. The purpose of the moral values is to have that beauty in one's being which pleases Allah's eye then Allah looks at His creation with love and affection. Then your spiritual life begins from that basis, from the basis of a highly developed morality. The spiritual powers get what is required to develop themselves and then have a very intimate connection with one's Creator. We see in the life of Muhammad (peace and blessings of God be on him) that on quite a few occasions he was commanding the elements as if he were God, but he was not. *'Abduhū Wa Rasūluh,'* a slave of Allah and His Prophet, but he was so near to his Creator that the elements of this universe obeyed his wishes as they always obey the wish of their Creator, the Creator of these elements. There are dozens of such examples. These are not stories, these are the facts of life as they happened. I go back to a point of which I was speaking. These stories must be told to our children. They must know how great is our Creator, how loving is His connection with us, and get interested in having that sweet relationship with Him.

So, *'Man 'Amila Ṣāliḥan,'* is one who uses his powers in the correct way, at the proper time and occasion. Then his good acts are accepted by Allah. All so-called apparently good acts are not accepted by Him. It is stated in the sayings of Muhammad (peace and

blessings of God be on him) clearly, without any ambiguity that all the so-called righteous acts are not acceptable to Allah. There are some hidden flaws, some Satanic thoughts, some arrogance, and some pride hidden in them, then Allah rejects those apparently righteous acts and one doesn't get what one thinks one is going to get.

Reward for Best of Deeds

Now here is a great declaration. Very strange thing. I do not know whether you have thought of it or not.

وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ

'Wa lanajziyannakum ajrahum bi aḥsan.' "We will surely bestow on such their reward according to the best."

To illustrate the meaning of this phrase, I will give you an example. A student in the 12th grade, let us say, is taking an exam, there are ten questions put to him which he has to answer in writing. The student is quite bright, and the question paper is from Mathematics, so in answering five questions out of 10 he commits no mistake–100 percent–that is 50/100. All the questions have equal weight. He gets 50 points for these five answers. In two questions there are slight mistakes and he gets seven points in each of these two questions. So, it comes to 64. In the other three questions, somehow or other, either because of the fatigue in the examination hall, or some other cause, the student is good, but he doesn't do good work, he gets four points in each question, 76 points out of 100. That is the way all universities work. That's the way I have been working when marking the answer books of M.A. students in the University of the Punjab. Everybody does it. The points are divided between all the questions and it depends on how good you are in each question.

Not so in the spiritual life of man, as the Quran declares. The Quran says, and this is a great declaration, that if, in the examination, you get 100 percent in five question, I will give 100 points out of 100! 'Aḥsana'! ("According to the best.") 'Wa lanajziyannahum... ya'malūn.' "We will surely bestow on such their reward according to the best of their works." The reward will be based on the best action of man accepted by Allah! And, that's a great declaration.

So, within our circle of ability — every individual has his own circle of ability—our best righteous act is the basis of reward for the whole life. There is a 'Ḥikmat', a 'reason' for this: because when you get 100 percent in five questions, you get the best type of love within the limits of your capacity that you can possibly get. Once you have that type of love from Allah, He is not miserly. He is not going to withdraw some of His love. So, this is a great declaration. That is why when I talk to men and women of the Jamā'at, I put as much emphasis on this point as I can. You have nothing to lose when working in the way of Allah. You have everything to gain by your efforts. So, why look to the left or to the right? Look straight to Allah and get the best you can possibly get, within the limits of your capacity, of course.

Excellence of Divine Love and Pleasure

For instance, some students have mediocre brains. They get only B-minus or lower second division in their examinations. Others get first divisions. Equally hard working students, I am talking of, because their brain doesn't have much ability, it is mediocre. So, within the limits of your capacity, you get the maximum from Allah if even in one question out of ten your performance is first class. That's a great declaration, too. What are you losing? You go to the examiner. He examines you and awards you on a different principle, different from the one, which is declared in this verse. You go to your mother as a child, sometimes you get a kiss from her, other times you get a slap on your face. The married adults here, you who have children, you've seen in your houses, you do the same thing with your children. Sometimes you are extremely pleased with their behavior, at other times you are not. You are angry with them. But once Allah is pleased with you to the maximum of your capacity, then He sees to it that you don't get a slap from Him. You don't get an angry look from Him. That is another great declaration. Why do you allow yourselves to fall under the influence of the great American civilization? It might be great in the eyes of man, but it's not great in the eyes of Allah!

From Rags to Riches

There is another thing, which is really great, and that is Allah's love. If the doors of the heavens of Allah's pleasure are open to you and I tell you they are open to you, you don't need anything else! These material things follow those who love Allah. Those who love Allah don't run after these things. These material things, material values, material wealth run to Allah's beloved ones. It so happened in the past. The companions of Muhammad, Rasūlullāh (peace and blessings of God be on him) were extremely poor and hated by the leaders of Mecca who were like idols in Arabia. Well, they accepted Islam, they realized the beauties of the teachings of Islam, they lived Islam, they had great love for Allah and they sacrificed everything in the way of Allah. Then, the time came when the most powerful two civilizations of that age, Kisra (Chosroes) the Iranian civilization, the Persian civilization and Caesar's civilization, with so many precious stones that you could not even think of counting them, were thrown in front of them.

The Grandeur of Muslim Spain

I visited Spain in 1970 and I saw some of the mosques built by the pious Muslim kings. What did I see there? I shall tell you. They were given so much wealth, so much gold, and so many precious stones that they didn't know what to do with them, because personally, they were not interested. So, they decorated Allah's house with the gold given to them by Allah and studded the walls of the mosque with the precious stones. When Christianity conquered those places, they removed the stones and the gold. The Muslims were very happy. Those who possessed them had no personal interest in these things. So, what was Allah's — that was the thinking, one might not agree with it — what belonged to Allah was used in the decoration of Allah's house. From top to bottom, even the mirrors were decorated with gold and precious stones.

So, these material things follow those who have in their hearts love for their Creator and who receive reciprocal love from Him. They do not care for these material things. The material things, the wealth, the material values, run after them. They do not care for these things. So, do not be the ones who run after these material things, material wealth, material values, and material this and that. Seek Allah's pleasure, and I pray that you get Allāh's pleasure. Amin

Now, with a prayer to Allah, we finish this Convention. Let us pray.

Arrival at Dulles Airport, Washington DC, on 25 July 1976

Members in the company of the Khalīfatul-Masīḥ III (Raḥimahullāh) at Washington Fazl Mosque (left) and at Dayton OH reception (right).

Left. Mr Robert Vornon, Mayor of Madison welcoming Huzoor to the city. Right.
Slogan given to the Ahmadiyya Muslim Community by Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh.

Views from the Visit of Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III Raḥimahullāh, to US in 1976

(Pictures by Abdus-Sami Khaliq)

Friday Sermons During First USA Visit of Khalīfatul-Masīḥ III

Friday Sermon at the Fazl Mosque, 2141 Leroy Pl. N.W., Washington, D.C. on July 30, 1976

Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) commenced with the recital of the Tashahhud and Surah Al-Fātiḥah, after which he observed:

As Ahmadi Muslims, we believe in Almighty Allah. We believe that He is *Aḥad* (the One and Unique God), that there is none worthy of worship save Allah. We believe that He is *Aṣ-Ṣamad*, Independent of all and upon Whom all depend for their support. And, we believe that He is *Al-Ḥayy*, Ever living and cannot suffer death in any sense of the word; and He is the Source of all life. We believe that He is *Al-Qayyūm*, Self-Subsisting and Self -Sustaining, and is above all physical weakness. Slumber seizes Him not, nor sleep. To Him belongs everything and, for man, He has pressed everything into service. And, He has completed His favors upon man, both visible and invisible. And, He is *Rabbul-'Ālamīn*, (the Lord of all the worlds), the Creator Who sustains and develops and brings to perfection, gradually and by degrees. And He commands us to dye our actions with the sublime heavenly hues of Allah's attributes.

Servants of the Glorious Lord of all Creation

So, it is our duty to look after the rest of creation, the creatures; that we try to help them develop their faculties; that we see that their inner powers are developed to the full; and that this development is brought to perfection.

We are the servants of *Rabbul-'Ālamīn*, we have no enmity towards anyone. We are servants of all. We have great affection for all mankind and we want peace established in this world. And, as we have to depend for our efforts on *Rabbul-'Ālamīn*, we have to pray to Him to grant us the wisdom, the foresight, and the strength to perform our duties in ways, which He commands us.

Passionate Prayers from our Beloved Khalīfa

Now, I will read some passages from one of my opening speeches on the occasion of Jalsa Sālāna:

O Allah, our Lord, God, Creator and Sustainer! Verily, You are free from all imperfections. You have created this universe, not without purpose or use; therefore, O Lord, save our lives from futility and purposelessness and protect us from Your wrath. We have hearkened to the call of a Messenger who called upon us in Your Name. We have accepted him to seek Your pleasure. We have responded to his invitation and have entered into the covenant of *Bai'at* with him for the sake of Your glory and grandeur. We tried to carry out our obligations under this covenant as far as it lay in our power, but we are full of faults. Listen to our humble prayer and pardon our transgressions, purge us of evil, and include us among those whom You consider pure and righteous.

O Allah, our Creator and Sustainer, and the Source of all blessings, we are beggars at Your door. We are hungry for every gift that comes from You. Lord, bestow upon us all you promised through Your Messengers. May we suffer no ignominy or disgrace on the Day of Judgment. Let those who have eyes see. Let those who have reason understand that they alone are the recipients of Your pleasure and are included among Your exalted servants, who experience hardship and undergo privation in Your path; and whom the world tries to disgrace and destroy with every means at its command.

O Allah, our Lord, we did try in our own humble way to withdraw from the temptations of the world around us and from the pomp and show of mundane existence. We were persecuted in Your path. We were disgraced and insulted and suffered untold sights. We were beaten up and robbed of our possessions. But, the flame of Your love burning in our hearts burned ever brighter, even in the face of death. But, it is possible that our reason has painted a self-laudatory picture.

O Lord, we are humble and are trembling with Your fear. Our soul trembles at Your awe-inspiring Majesty. The tree of our existence has been shaken to the roots for Your Glory.

Our Lord, our Sustainer, our virtues stand overwhelmed by our vices, weaknesses, omissions and sins.

O Merciful Lord, we seek your forgiveness. Unless Your Pardon covers our sins, we could not bring flowers of virtue (and) garlands of righteousness to Thee to place as offerings at Your door. We are empty-handed. We lie prostrate at Your feet and invoke Your clemency.

Our Merciful Lord, transform these hands, which are empty into hands, which shine and disseminate light. May Thy beauty and the beauty of Thy Prophet Muhammad[sa] (peace and blessings of Allah be on him) brighten and illuminate the world. Please Lord, hold these empty and insignificant hands in Your Omnipotent grasp and disclose to the world Your Glory and the greatness of the Holy Prophet Muhammad[sa] (peace and blessings of Allah be on him).

O Lord, overlook our errors and condone our faults. True, we are weak and frail, but we are Your servants.

O Allah, our Merciful Lord, let not our faults make

us break our covenant and deprive us of the opportunity to do righteous deeds. We invoke Your succor. Strengthen us in our resolve to live up to our commitments. May Your pleasure be our constant companion and may Your limitless Grace and Bounty descend upon us forever.

O Allah, our Lord, may we remain immune from Your wrath. Your anger, we cannot endure. Your chastisement is always hard. It demolishes and kills. We are sinners, all. Forgive us. We committed sin after sin and were guilty of lapse after lapse. The span of Your Grace is vast. Cover us and our sins and continue to visit our hearts with Your Bounties. You are, indeed, our Beloved Lord; we have sought Your help, do not spurn and reject us. Listen to our anguished prayers and come to our help against the thankless non-believers. Protect us against their designs. Grant us the strength and the capacity to bear all hardships that we may experience in Your path, and keep us firm and steadfast in our hour of trial, and create conditions for humanity's spiritual triumph through Your own Grace and Mercy. Amin.

Dignitaries meeting Ḥaḍrat Khalīfatul-Masīḥ III Raḥimahullāh.

Friday Sermon during 29th Jalsa Salana at Drew University, Madison, N.J., August 6, 1976

After Tashahhud and Surah Al-Fātiḥah, Huzoor recited:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ
لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ
اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝١٠٦

Then he said:

The translation of the verse I have just recited is:

"O ye who believe! Take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided. To Allah will you all return; then will He disclose to you what you used to do." (5:106)

Foremost Responsibility

"Take care of yourselves" – how and in what ways? And what is meant by going astray, and being guided? These three ideas lead us to the right path. The first is: the first responsibility of an individual, man or woman, is that he or she cares for his or herself. How? In what ways? What do we mean, or I should say what does Allah mean when He commands us to take care of ourselves? Allah has created us. Allah has given us fundamental powers. Allah has enabled us to develop along certain paths, to go forward, so that by this effort of ours we reach Him at one time of our life and we have close communion with Him. We cultivate a living relationship with Him. We get His love for ourselves. We are happy with our life. We have gained the object of our life.

All the commands of Allah to do and not to do certain things, these are the ways through which we can discharge our responsibilities to His commands. Allah has given us so many groups of faculties or inherent powers. First and the basic one is to develop one's physical powers. So Allah guides in the Holy Quran how to develop our physical powers by consuming food. We are not allowed in Islam to starve ourselves. We are not allowed in Islam to overstuff ourselves. There is a middle course we are guided to.

Balanced Diet – A Divine Command

Allah has guided us to balance our food. Everything in this universe has got a certain balance and we are commanded:

اَلَّا تَطْغَوْا فِي الْمِيْزَانِ

'allā tatghau fil-mīzān' "That you may not transgress the measure." (55:9)

We should not disturb this balance. So, this is not a new discovery. Some people think it is. This is not a new discovery that our diet should consist of balanced foods. Allah commanded us 1400 years ago that we should not violate this law of balance.

Now, or up to now we have discovered that for full and better development of our body we require proteins, we require carbohydrates, we require fat, we require sugar, we require vitamins, we require trace elements, and so on. And tomorrow we might discover that we also require certain other things for the balanced development of our physical powers, our bodily powers. I have given this example to show that it is not for us to decide how to care for ourselves as we are commanded. Allah guides us in this field, in every field of our development. The basic thing for us is to take a resolve that we will always, Insha'Allah, follow the commands of Allah. We will submit to His commands. We will never disobey Him in any way.

Modern Research affirms Quranic Teachings

It means we would try to read and understand the Holy Book, the Quran. The Holy Quran is a most beautiful book we have in our hands. It goes into every detail. As far as food is concerned, I give you one example. There are one or two verses on honey and honeybees and during the last 30 to 40 years in your country and some other advanced countries they are making great researches in this field and every new knowledge they have after great research, after so many experiments in this field proves that Allah is great because what we were given to understand about the bee is confirmed by man's effort in this field.

So, the book is very vast, no doubt. And Allah commands us to know as much of it as it is possible for us to know. And Allah commands us to obey His commands so that we are able to discharge our responsibilities towards ourselves. That's the first and the basic thing we are commanded: "Take care of yourselves." A great declaration! We are not allowed, we are not permitted, to sacrifice our soul even to save the souls of others. No, the first thing is to save our own souls and then be able to try to save the souls of others.

The Holy Quran says that when you are not feeling well, when your bodily powers are not developed to the full, you are responsible:

اِذَا مَرِضْتُ

'idhā mariḍtu' "When I am ill." (26:81)

It is human error which leads a man to disease and it is Allah's blessing, which brings him back to health. So, the first responsibility of a man is to take care of himself and this is a must.

Cultivating Intellectual, Moral and Spiritual Powers

Allah has also given us so many intellectual powers. We should not waste our time. We should not neglect our powers by which we increase knowledge: the power of observation, the power of experimenting, (and) the power of remembering by heart. So many powers, innumerable intellectual powers have been given to us by Allah. And we are commanded that we look after ourselves by utilizing, to the full, the powers given to us by Allah in this intellectual field.

We have been given moral powers, also. If we are healthy, if we have developed our intellectual powers, then it is very easy to tread the path of morality; not to do what we are commanded not to do, and to do in the moral field, what we are commanded to do. And this is the preparation for a great leap forward and that is the development of the spiritual powers given to us because it transcends this material life, and takes us in one jump, (even in this world), to the heaven created for us by Allah. And we realize in this very short span of our life that we are blessed with a life which does not come to an end, and in this eternal life we get Allah's blessings.

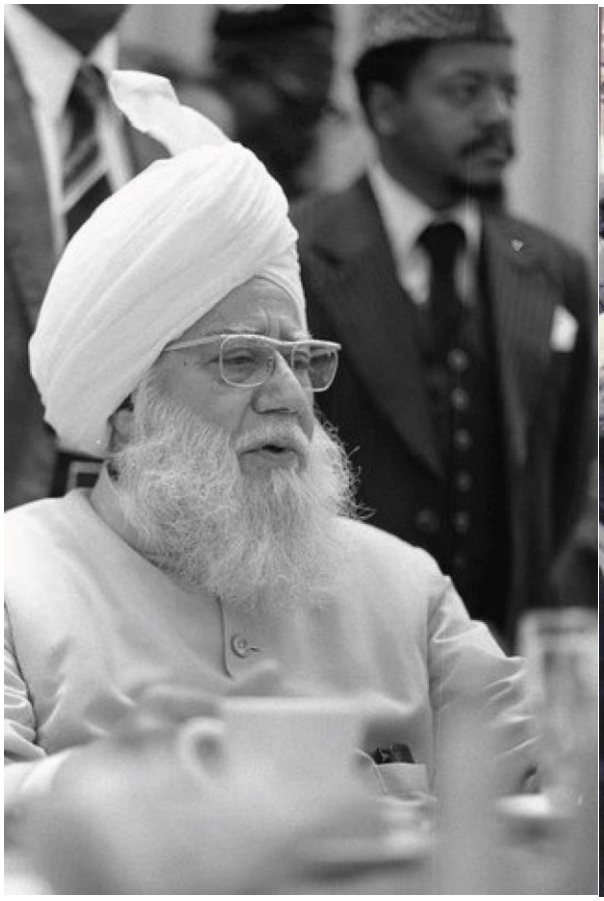
This spiritual development of man starts from this life of ours. The life we live on this earth continues; it does not end when one dies in this world. It continues till eternity, and it is a short span of life we live in this world as compared to the eternal life. So what we are asked is for our own good. Those people who don't believe in Allah, those people who don't enjoy the blessings of Allah, those people who have not cultivated a living relationship with their Creator, Allah, those are the most unfortunate people to our mind.

Good Fortune for the Faithful

But we are very fortunate. We believe in Allah, We believe in Islam, We believe in the Holy Quran. We believe in the *Khatm-e-Nabuwwat* (*seal of prophethood*) of Muhammad (peace and blessings of Allah be on him). We have got great blessings from Allah and He guided us through the Quran and the interpretation of the Quran and the traditions, the sayings of Muhammad (peace and blessings of Allah be on him). He guided us to the right path. He guided us to the *'Ṣirātal-Mustaqīm'* (*the Straight Path*). He guided us to a path which leads direct to Allah's pleasure and blessings. He guided us to a triumph, no higher triumph is conceived after that: the best a man can possess, the best a man can achieve, the best a man can even think of. That 'best' is for us, if we are ready to have it. And I pray that He may give us the opportunity and the will to have this "best" which is created for us. Āmīn.

Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh, in the Dayton airport corridor with Mian Muhammad Ibrahim (missionary) to the extreme left, Br Muzaffar Zafar to his right, and M. Siddiq Shahid (missionary in-charge) and Masood Dehlawi, Editor Al-Fazl, Rabwah.

Dining with members



Scenes from the visit of Ḥaḍrat Khalīfatul-Masīḥ III to the US visit in 1976 (Pictures by Abdus-Sami Khaliq)

Final Friday Sermon at Fazl Mosque, 2141 LeRoy Pl., N.W., Washington, D.C., August 13, 1976

Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) commenced with recital of the Tashahhud and Surah Al-Fātiḥah, after which he observed:

My visit to this country is nearing its end, and this is my last Friday sermon in this visit of mine. I am availing this opportunity to thank every Ahmadi living here and the Aḥmadiyya Communities, which I have visited in this tour for the love and affection shown to my colleagues and me. And I am pleased to see that the Aḥmadīs here have a great attachment to the sublime spiritual institution of Khilāfat. And I pray that Allah grace you with His blessings.

A Complete Code of Life

We must differentiate between man-made society and a community, which is initiated by Allah for the good of mankind in this age, that is, Aḥmadiyyat. Islam is not merely a philosophy of life. It is not merely a moral code. It is more than that. It is not simply a theory, which sometimes one reads about, thinks about, and enjoys the beauties of the theory. Theory has its own beauty; philosophy has its own beauty. Islam offers us a complete code of life. It is a law and we must obey the law if we want to be real Muslims. We must live Islam. We must not bear to flout any one of the commands of Islam, and there are more than six hundred such commands in the Holy Quran. We must not think that we are the lawgivers, that we have the authority to change Qur'anic commands, as we like. No, we have no such authority. We must obey Allah's commands to be true Muslims. This is a great responsibility, a very great responsibility.

I have observed a happy change in the lives of American Aḥmadīs by accepting Islam through Aḥmadiyyat. I am glad to see this change in their lives. But, I feel that that is not enough. I feel that we have to improve a lot. I feel that our efforts, our struggles in the way of Allah's path, in His cause are not enough. We fall short, we lack so many things. The result is that the gifts of Allah which we could have by following Islam as one should after accepting it, we are not blessed with. There are things which the life, the mundane life in this country, the worldly life which the Americans live puts pressure on Aḥmadīs' minds and they are not brave enough, not courageous enough to face the conditions and live as they are told by Allah to live their lives.

Important Injunction for Women

Our sisters, for instance, do not read the verses in which Allah says:

وَقُل لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا

"And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent thereof." (24:32)

I don't want to discuss this command of Allah in this sermon of mine, I am just pointing out to my sisters that they should read these verses, they should try to grasp the spirit of these verses, and they should then do their best to live as they are commanded by Allah in this field.

Practical Role Models

To my brothers I would say: We are the servants of Allah and, therefore, we are the servants of which Allah has created. We are the servants of humans, whether they believe in Islam or not. And the best service we can do is to be an example to them so that they should see the beauties of Islam so that they are able to follow the Islamic teachings. If they do not see any difference in their lives and the lives we live, if they do not see the practical side of the Islamic teachings, if they find that our lives are as ugly as their lives, if they observe that we have no Islamic beauty in our lives, if we do not live Islam as we are commanded to do, you cannot expect them to accept Islam by this behavior of yours.

As I have said, I have observed changes in your lives, but I am not satisfied with the progress you have made. I pray to Allah that He should enable us to be true and real servants of His. May Allah enable us to have a living relationship with Him, so that we get all those gifts, all those blessings, which are ordained for those whom He loves. It is for you to think about these things. It is for you to enjoy the life, which no other Community in this world has got the opportunity to enjoy. Why fail yourselves? Why fail in duties, which you have towards your own selves? Your own self has got some rights. You are asked to pay attention to these responsibilities towards your own selves.

During my stay here, I have had a few meetings with the Presidents of different Jamā'ats. I have discussed certain problems with quite a few individuals and we have tried to chart out a plan for the future. If there is a good plan and if there are not material means to put it into practice, then the mere plan will not help you.

Demands of Wasiyyat

I find that even those who are Mūṣīs do not pay what this pledge, *Waṣiyyat*, we call it the Will, involves. Those who belong to that small pious society in the Community which is called the Society of Mūṣiān, those who have pledged that (1) they will contribute 1/10 of their incomes for the cause of the Community and (2) they will be very careful about their lives and try to live Islam and be an example for the others and must try to discharge those obligations. I think, here, we lack both things. As far as the monetary sacrifices are concerned, even a Khalīfa has got no authority to offer any concessions to the Mūṣiān. That is the law of Aḥmadiyyat. That is the law, which the Founder of the Community gave us. You may under certain circumstances, apply for and get the permission from the Center not to pay 1/16 of your incomes as a non-Mūṣī. You may, under certain circumstances, pay 1/40, 1/50, or 1/60 of your incomes with the permission of the Center. That is possible. We do consider the circumstances of an individual when deciding on these matters.

But, as far as a Mūṣī is concerned, we have only two doors: either go out of the circle of Mūṣiān or obey the law strictly. I have talked about this to our Missionary-in-Charge. There were some other inefficiencies in keeping the accounts and other things. I have briefed him about them. But a Mūṣī is a Mūṣī. He must not forget. He is a Mūṣī as long as (1) he pays 1/10 of his income, as he willingly accepts by joining this inner circle of Aḥmadiyyat and (2) that he lives, well, I should say, he should try to live a very pious life and be an example for others. If one is deficient in the discharge of his responsibilities, he doesn't care for the discharge of his responsibilities, then there is another door, and he must get out of this inner circle before the organization kicks him out of this circle.

Spiritual Prospect and Sluggish Pace

On the whole, I am happy with you because every change for the better, however small it is, is a source of happiness. You have gained something in Aḥmadiyyat. You have not lost anything by accepting Islam through Aḥmadiyyat. Something is better than nothing. But you must improve. You have, today, the opportunity to get much more than what you have got at the present time. The opportunity is there. Your Creator is willing to bless you with more favors. You don't care for that. Very strange.

So, I am happy and I am anxious. I am happy with what you have already obtained. I am anxious because I am worried that the pace of your progress is not satisfactory. That's my advice, work hard to spread Islam. Work hard to improve yourselves. Work hard to become servants of Allah. Work hard to become His favorite children. I will not say His spoiled children because Allah's children are not spoiled children. Work hard to get as much of His love as it is possible for you to get.

A Comprehensive Farewell Prayer

Now, I will pray aloud for you; and I will always, as I have done before, be praying for you. I hope you will remember others and me outside America in your prayers.

I pray that your hearts may be purified and that all vices and corruptions and evil incitements may be removed from you, that the Satan of arrogance, vanity, self-seeking and selfishness should forsake your breasts, and the ornaments of humility, selflessness and meekness should prepare your breasts for the reception of your Lord, and then Allah should descend upon them and fill them with every type of blessing.

May He illumine your hearts and souls with every type of light. May God cause that fountains of human sympathy and compassion should burst forth from your pure breasts and a whole world should become the beneficiary of your selfless service.

May you continue the habit of humble supplications and may your souls be ever prostrate at the threshold of Allah, the Lord of the worlds. And may the seeking of His pleasure and the carrying out of His commandments always have priority over your worldly affairs.

You are the party of the Lord, which has been set up for the overall triumph of Islam. In carrying out this project to its successful conclusion, you will have to endure a thousand hardships and persecutions and you will be exposed to every type of trial and tribulation. I pray that you may stand every test successfully and that you may be bestowed steadfastness by Your Noble Lord at the time of every trial. Devote yourselves wholly to Him, and may that Compassionate Master cleanse and purify you and lift you up into His lap like dear children and open the gates of every type of bounty for you to make you the heirs of all good.

May God so ordain that the angels of heaven should convey to you the good news that Allah, the Exalted, has heard your humble supplications and has accepted your meager efforts and has opened the gates of His Pleasure and His Nearness for you. So arise and enter the Gardens of Allah.

The Lord of the worlds has appointed (*Ḥaḍrat Mirza Ghulam Ahmad*[as]), a great spiritual son of Muhammad, the Messenger of Allah (peace be on him) as the Citadel of security for the present age. He alone will be secure against thieves and robbers and wild beasts who takes refuge in this citadel. May Allah so ordain that forsaking all evil and adopting all good and

abandoning the path of crookedness and treading the path of righteousness and freeing yourselves from the bondage of Satan and becoming obedient servants of Your Great Lord you may enter the strong spiritual Citadel and find complete security therein.

May the hell of your ego cool down completely and may you be spared the accursed life, all the anxiety and anguish of which are devoted to the world alone, and may you and your progeny be very secure against the poisonous effects of heathenism and atheism. May the spirit of the One and Unique God dwell in you and may His pleasure be manifested in you in a special manner. May your quondam humanness be subjected to death and may you be endowed with a new holy life, and the beautiful manifestation of the Night of Decrees (*'Lailatul-Qadr'*) provide you with the full equipment of a heavenly life in this very world.

Our Lord, include us among the helpers of the Promised Messiah[as], on whom be peace, and safeguard us against the ruin and torment which will be the reminders of the Judgment Day and against which Thou has warned those who have broken away from Thee and have gone astray and have forgotten Thee. Bestow upon us complete devotion towards Thee, cutting asunder all other relations and turning wholly towards Thee, and turn to us with mercy. Amin

Dignitaries in the audience of Ḥaḍrat Khalīfatul-Masīḥ III Raḥimahullāh at a reception.

Appreciating the cake inscribed with "I shall cause they message to spread to the corners of the world" at the Midwest Jamaat reception

Members meeting Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh.

At VIP reception in Dayton

Historic US Visit of Khalīfatul-Masīḥ III in Year 1976

Newspapers and Press Reports

Compiled by Dr Mahmud Ahmad Nagi Columbus-OH

The summer of 1976 is a landmark in the history of American Ahmadīs when Ḥaḍrat Mirza Nasir Ahmad (may Allah shower His mercy on him), the third successor of the Promised Messiah and Mahdi (peace be upon him) graced this land with his blessed presence. He came here to deliver the message of peace and tranquility. The visit commenced on 25th of July 1976 and lasted for about three weeks. The caliph went to Washington D.C.; Dayton, Ohio; Madison, New Jersey and Toronto, Canada. The tour was hectic and very busy. He had meetings with men, women and children and dispensed spiritual sustenance, rendered counseling and gave direction and guidance. He delivered two Friday sermons and many speeches. Many press conferences were held. Islam's response to the social, economic and international issues was discussed at receptions arranged in his honor wherever he visited. It has also been the year when the annual convention of the Aḥmadiyya Muslims of North America was blessed with the presence of their beloved leader. Men and women, young and old, converged to the university town of Madison, New Jersey, from far and near to hear golden pearls from their beloved spiritual leader. His visit was highlighted in US media and press. Before his arrival, some newspapers published his arrival news, which were duly printed in The Muslim Sunrise an organ of Jamā'at Aḥmadiyya USA. Some non-Ahmadi friends of Jamā'at registered their vivid opinion.

Pre-Arrival News

Mr. William F. Willoughby wrote in Washington Star on 24th July, 1976 under the heading "Getting Tangled up in Mixed Metaphors."

> I know one thing for certain. If we had about 215 million more Ahmadi Moslems in this country all our crime problems would be over. They claim that they have absolutely no record of any of their American members having their names inscribed on the police blotter, a zero crime record. Unbelievable.
>
> Except that I want to believe. Therefore, it is believable. And I congratulate this country for being able to host them whether the 2 million "mainline" Moslems who live here agree with them or not.
>
> The Moslem faith, like Christianity and Judaism, the religions of "the People of the Book," is by no means monolithic. This is something that all three religions do not apologize for, nor should they ever have to.
>
> Diversity, so long as basic truth is not sacrificed, is what makes the faiths so downright interesting, although admittedly confusing to the casual observer.
>
> But, in common with Christianity, and to a lesser degree, Judaism, there are groups, which identify themselves as the "true" Moslem faith who believe that the mainstream of their religion is in need of restoration to its original purity. The Aḥmadiyya movement in Islam is one of these groups.
>
> The Ahmadi are not at war with anyone, but they're fighting with evangelical zeal to try to get a certain point of view across. And with the views that they have in a few major areas of belief, it's a good thing they are not trying to do it within the framework of Christianity.
>
> If the Rev. Sun Myung Moon's followers think they have troubles in "restoring" Christianity to its pristine glory, the Ahmadi would really be in for it in the Christian context. But the Ahmadi, being part of a decidedly minority religion in the United States and Canada, go almost unnoticed in what would be considered radical and even heretical restoration attempts were some group trying to propagate similar ones in Christianity.
>
> Parallels in Christianity to Islam's Aḥmadiyya movement are such disparate groups as the Church of Jesus Christ of Latter-day Saints (Mormons), Jehovah's Witnesses and the latest arrival of restorationists on the scene, Moon's Unification Church.
>
> Even though all three are diverse from one another in major areas, and differ from one another in major areas, and differ from mainstream or historic Christianity at major junctures, each considers itself bent on restoring the authentic Gospel of Jesus.

I have made it a point to have many friends in all three of these expressions of the Christian faith, but I am by no means a devotee of or advocate for any of them. The rightness or wrongness of each's belief is not for me to decide for any of my readers. In America, thank God, they have a right to hold to their point of view and to try to persuade others, no matter how vehemently you or I might disagree.

The only reason I combine them in the same paragraph is that they have restoration of Christianity in common. Nothing pejorative is intended. That (I hope some of the more perspicacious among you will see it that way) will help to put the Aḥmadiyya movement of Islam into its own perspective.

Being this far into the column, I get that sinking feeling that no one got up this morning really caring whether I put the Aḥmadiyya movement into perspective or not. Plenty of Saturdays have been just fine without such theological gyrations.

But you're hooked. You'll read on to the end just to see if I say anything bad about the Unificationists, the Witnesses or the Saints or the Ahmadi. I'll just string you along for a little while.

Tomorrow through next Saturday, the international leader of an estimated 10 million Aḥmadiyya Moslems will visit Washington as part of his plan to accelerate the spread of "true" Islam throughout the Western Hemisphere. The leader is Hazrat (the revered) Mirza Nasir Ahmad.

As the caliph of the Aḥmadiyya movement, Ahmad is the grandson of Hazrat Mirza Ghulam Ahmad, founder of the movement Headquartered in Rabwah, Pakistan.

Based on Ahmadi beliefs, this makes him in fact not only the grandson of the founder of the century-old movement, but the scion of the promised Messiah, or Jesus in His Second Coming. Moon, you see, has no corner of being Jesus in His Second Coming. The Ahmadi believe He came back, in the person of their founder, a century ago.

Grandson Ahmad then, is following in the footsteps of his grandfather, who also had the title of Mahdi, meaning that he is regarded by his followers as the restorer of the Islamic faith.

The Islamic faith is considered by the Aḥmadiyya Moslems to have undergone weakening influences during its 14-century existence, one of which has been dropping the authority of the caliphate. A caliph is regarded in Moslem thought in much the same way the Apostle Peter or Pope Paul is in Roman Catholic thought.

The Old Testament prophets, plus Jesus and Mohammed, planted the "seed" in their times, as Moslems look at the progression of spiritual truth which they feel finds its culmination in the Koran and Islam. switch to the Christian metaphor, they were picked to watch over the flock. Without that shepherding, the Christian sheep would go astray.

In Islam, the caliphate was intended for the care of the spiritual crop, to switch back to the Moslem metaphor.

M.S. Shahid, the missionary in charge for spreading the Aḥmadiyya movement in the United States, says that "as long as Moslems held the rope of the caliphate in their hands, the victory was on their side and their dominions stretched from Spain in Europe to India and China. But as soon as they turned their backs on the caliphate, they started declining and eventually lost their whole power."

As I read what he says, even though he did throw a rope into the metaphor when I wasn't looking, without the man at the top, flop goes the crop.

Although Washington long has been one of the centers of the movement, Ahmad's visit here and in several other American and Canadian cities will be the first for any of the latter-day caliphs. The Aḥmadiyya mosque is known as the Fazl Mosque, at 2141 Leroy Place NW. Other mosques are in Dayton, Troy (near Dayton), Brooklyn, Pittsburgh, Chicago, and Athens, Ohio.

The Ahmadi differ from the mainline Moslems, among whom I have many deeply admired friends, in their notions about Jesus among other things. The Ahmadi don't believe Jesus died on the cross. His death and resurrection were only apparent.

What really happened after that whopper of an apparition is that Jesus migrated to what is now Kashmir so He could preach the Gospel to the Kashmiri. It is reminiscent of Mormon belief that Jesus, after His death, came to North America to preach the Gospel

to its Mormon belief that Jesus, after His death, came to north America to preach the Gospel to its.

The Ahmadi believe that Jesus died at the ripe old age of 120 and they point to His tomb at Srinagar in India as part of the proof.

I'll have to admit that the Ahmadi would have to do some long, fast talking before l 'd let them "restore" any of my beliefs about what really happened to Jesus and I think I'm safe in saying the same for all the Moslems I've gotten to know over the years. Right now, that's neither here nor there.

But I certainly do admire their record with the law enforcement people. Caliph Ahmad, we know you're bent on sending more missionaries over to the United States and Canada. That's certainly your prerogative.

Don't be too surprised if all that many people over this way are not interested in the steak you serve. But I've certainly got to admit that the sizzle is something.

Remember the rope that Missionary Shahid got tangled up in my earlier metaphors? Well, that's what I just used to tie down this final metaphor of the column - Caliph Ahmad's steak. Can't afford to throw away any thing these days.

Especially when you're in the business of stringing people along on some far-out yarn.

The Journal Herald, Dayton published the following report on 31st July, 1976 under the heading "Aḥmadiyya Movement Islam Sect Leader to Visit."

> The Head of the Aḥmadiyya Movement in Islam will visit Dayton this week as part of a Bicentennial tour of the United States.
>
> Hazrat Mirza Nasir Ahmad, 67, is the grandson and third elected caliph, or successor, of Hazrat Mirza Ghulam Ahmad, founder of the movement.
>
> He will arrive from Washington, D.C., tomorrow afternoon and lead evening congregational prayers at 5:30 at Fazle-Omar Mosque, 637 Randolph St. Afterward, he will meet with the congregation.
>
> A dinner in his honor, hosted by the Aḥmadiyya communities in the Midwest region, will be held at 6:30 p.m. tomorrow at Model Neighborhood Community Center, 1530 Germantown St.
>
> On Monday he will hold a news conference at 11 a.m. at the Biltmore Towers and appear at a reception at 7 p.m. also at the Biltmore. There will be a banquet in his honor at 7 p.m. Tuesday at the Biltmore. He is scheduled to leave Wednesday morning.
>
> Appointments to speak with Ahmad can be made by calling the Dayton mosque, one of seven in this country. The others are in Washington, Chicago, Pittsburgh, Brooklyn and Troy and Athens, Ohio.

The Troy Daily News in its publication of 31st July, 1976 wrote following report. The caption of the heading was "Head of Aḥmadiyya to Visit Area."

> Hazrat Hafiz Mirza Nasir Ahmad, Head of the Aḥmadiyya Movement in Islam will be visiting the Fazli Omar Mosque, 637 Randolph St., Dayton Aug. 1-3.
>
> He will be bringing an answer to the many problems through the message of Islam, the religion of universal peace and brotherhood, equality, non-violence and safety.
>
> Born in 1909. Hazrat Mirza Nasir Ahmad, spiritual leader of over 10 million Aḥmadiyya committed the entire text of the Holy Quran to memory in his childhood. He received his bachelors' degree and the terminal degree of honors in Arabic from the Punjab University. He pursued his postgraduate at the Balliol College at Oxford University from which he holds a master's degree.
>
> Before his election in 1965 as Caliph , the third successor of Hazrat Ahmad, he served the Movement in several eminent positions of responsibilities, including principle ship of the central educational institutions for over 20 years.
>
> This is his first visit to the United States and Canada.

The Dayton Daily News published on 1st August, 1976 as "Aḥmadiyya Muslim Head Sets Three Day Dayton Visit This Week":

> Hazrat Mirza Nasir Ahmad 67 Head of the Aḥmadiyya Muslim movement will arrive in Dayton Sunday for a three day visit with members of the Aḥmadiyya community here.
>
> On Sunday the Khalīfatul-Masīḥ will lead the evening congressional prayers at Fazle-Omar Mosque, 637 Randolph St. The Aḥmadiyya communities of the Midwest Region have planned a dinner in his honor following the service.

Hazrat Mirza Nasir Ahmad received his Bachelor's degree from the Punjab University. He also studied at Balliol College Oxford University where he received a master's degree in 1965. He was elected Caliph, the third successor of the founder of the movement Hazrat Mirza Ghulam Ahmad.

Ḥaḍrat Khalīfatul-Masīḥ shall visit Jamā'at Aḥmadiyya Canada. "Spiritual Leader Talks Here" was the heading of The Toronto Star dated 6th August, 1976.

Hazrat Mirza Nasir Ahmad, Head of more than 10 million Aḥmadiyya Muslims, will be the speaker at an August 9-10 gathering of the movement at The Inn on the Park. The spiritual leader of this evangelical sect of Islam is launching a new drive toward the propagation of Islam in the western hemisphere.

The movement was founded in 1890 in India and has established many centers for the understanding and global expansion of Islam, having built scores of mosques in many European and African countries. Headquarters are located in Rabwah, Pakistan, and there is a mosque in Chicago.

The Toronto Aḥmadiyya community is holding a reception in his honor on Tuesday, which will bring together believers of various complexions and regional backgrounds, Oriental, African and Occidental. The Women 's Association is holding a special session at the same time.

News Coverage During The Visit

The Dayton Daily News in its publication of August 3, 1976, wrote under the caption "Muslim Leader Visits City to Teach People to Love":

Hazrat Mirza Nasir Ahmad, 67-year-old spiritual leader of a Muslim sect with about 100 followers in Dayton, said he came to "the most sophisticated nation in the world to help people to learn to love each other."

The white-turbaned Ahmad, who arrived in Dayton Sunday from Pakistan, said that although most of his sect's Dayton members are black there are missionaries working among whites. He said his sect is not related to the Black Muslims.

Ahmad said his community, the Aḥmadiyya Muslims, arrived in Dayton about 30 years ago. M. Ibrahim is one of the sect's missionaries. Ibrahim said he has lived in Dayton at the sect's 637 Randolph St. mosque for three years.

Ahmad said his grandfather began the Aḥmadiyya sect, which he said is known as one of the most "cheerful" of the Muslim groups in Pakistan. Its followers believe in life after death, he said.

Dayton newspapers gave exclusive coverage to Ḥaḍrat Khalīfatul-Masīḥ III during US visit. The Journal Herald, Dayton, Ohio in its publication dated 21st August, 1976 mentioned under the heading "Love is all, Islamic Leader Declares":

Love is the answer to all world problems and a crisis, Hazrat Hafiz Mirza Nasir Ahmad, Head of the Aḥmadiyya Movement in Islam, feels.

"It is time for man to learn to love man," he told local Ahmadīs on a visit to Dayton early this month.

Hazrat Ahmad, 67, is the grandson of Hazrat Mirza Ghulam Ahmad, founder of the movement in 1889 in India. Hazrat is third successor as Head of the community.

He lives in Rabwah, Pakistan, Headquarters of the sect since the partition of the subcontinent in 1947. His recent visit was the first he has paid to this country, where Ahmadi missionaries introduced the movement in the early 1920s.

The fundamental problem facing society today, he said during his visit, is that "humanity has lost its bearing."

Each person has been given inherent physical, moral, intellectual and spiritual powers. He said Muslims believe Allah has created the means for achieving full development of the four faculties, which is every person's right.

The communists, particularly the Russians, overemphasize intellectual and physical development, while ignoring moral and spiritual ,he said.

"All powers are interlinked," Hazrat Ahmad explained. "The development of each helps the others."

The Muslim leader visited Dayton because it is the Headquarters of the movement's Midwest region. M. Ibrahim, the missionary here, "shepherds" about 100 families at the Fazle-Omar Mosque, 637 Randolph St. The congregation is inter-racial, although the majority of local members are black. There has been a mosque here for 30 years.

There are also missions in Athens, Troy and Cleveland. M. Ibrahim came to Dayton three years ago from Pakistan.

He said that Muslims believe they must develop a personal relationship with God through prayer. Islam is universal, he said, because it embodies the essence of all other religions. They believe in all the prophets of all religions, particularly the Biblical prophets. The Quran is their scripture, believed to be the very word of God, intact for 1,300 years, since it was revealed to Mohammed.

They eat no pork and intoxicants of all kinds are banned because they might prevent performance of prescribed duties, such as prayer five times a day. Women are veiled from head to foot when in public or in the presence of men outside their immediate family. At Friday worship, men and women are separated by a curtain while the missionary discusses everyday problems and offers solutions from the Quran. The woman's place is generally in the home, although she may work outside if necessary as long as her job does not detract from her dignity.

Hazrat Ahmad 's grandfather was a reformer. Ahmadīs believe, of the 73 Islamic sects, they have the correct interpretation of Islam, according to M. Ibrahim.

"To us, Islam is a religion that appeals to modern man," he said. "It solves all problems, economic, moral and spiritual. The Quran contains injunctions to solve world problems."

The movement has about 10 million members' world wide, several thousand in this country. During his visit, Hazrat Ahmad counseled the local community on expanding its membership and offered guidance to individuals on personal problems. He receives several hundred letters daily and tries to answer them with guidance.

Mr. John Mueller of The Daily Record, Morris County, N.J; reported "Grandson of Promised one Terms Islam the Only Way" on 8th of August, 1976:

Some of the men were moved to tears praying with the solemn, grandfatherly figure. Most of the women delegates never even got to sec t he man who looked sort of like Burl Ives, though they could hear his voice through a partition in the college gymnasium.

The man was Hazrat Mirza Nasir Ahmad, grandson and third successor of The Promised One, and his message to 600 of his 10 million Ahmadiyyan followers was that there is no hope for humanity outside Islam.

Dressed in flowing robes, saris, or dashikis, with many of the women veiled, the listening believers were delegates to the 29th annual convention of North American communities in the Ahmadiyyan Movement over the weekend at Drew University.

Rubbing elbows with weekend joggers, tennis players and Shakespeare festival stagehands, they gathered Friday and Saturday to pray and exchange ideas about their Islamic evangelical sect in what was described as "a true Islamic society in the midst of an overwhelming materialistic environment."

"The reality is that Christianity has failed to solve the problems of the world," Ahmad said. His grandfather, the Promised Mahdi (restorer of the faith), promised he could solve all the problems of the world through Islam, he said.

In a short address Ahmad said Islam is the only remedy to America's problems, droned some melodic incantations for peace, and led the delegates in silent prayer, which was punctuated by sobs from members of the audience. To the uninitiated Judea-Christian it was unclear whether the men were crying with joy on seeing their spiritual leader in the flesh or regretting his imminent departure.

Ahmad's grandfather, Hazrat Mirza Ghulam Ahmad of Qādiān, the Punjab, founded the evangelical sect in 1889, apparently trying to combine the thrust of major world religions under a universal Islam. Besides the promised Mahdi, he claimed to be the second advent of Christ, an incarnation of the Hindu Krishna and a *Buruz*, or reincarnation, of Muhammad.

Missionary for the Midwest Miāñ Muhammad Ibrahim explained, "What separates Aḥmadiyya from not only the Muslims but from all other religions is a belief in ongoing revelation. If God spoke yesterday, he certainly can speak today. There is also the belief in the universality of prophets. It brings us closer together, closer to world unity."

Another key belief, he said, is Ahmad's reinterpretation of the Islamic precept *jihad* ,

or holy war, to mean persuasion by the pen rather than the sword, and a submission to temporal authority in temporal matters approximating the Christian "rendering unto Caesar."

Aḥmadiyya is disowned by orthodox Muslims because Ahmad claimed to be an inspired prophet, while in Islam Muhammad is supposed to have been the final prophet. (What we believe is that "The spiritual universe will continue to be ruled by the Quran and the Holy Prophet of Islam till the end of days. But man is liable to forget, is apt to fall into error and is prone to revel. To maintain the dominion of the Quran it was necessary to provide a remedy for all these ills. Provision was necessary that the forgetful may be reminded, the erring set right and the rebellious brought to submission. We learn from the Quran that as in the material universe the moon obtains light from the sun and illuminates the earth when the light of the sun is not directly available, in the same way men will continue to appear who will obtain spiritual light from the Holy Prophet and will continue to illumine the spiritual universe. These men in accordance with the degree of the need, which they are designed to fulfill, will appear in the shape of Reformers, but in the case of wide-spread disorder and mischief in the spiritual realm would be appointed as Prophets subordinate, and in strict obedience, to the Holy Prophet. The Quran indicates at various places the appearance of one such Prophet who would be the spiritual image of the Holy Prophet and whose advent would be regarded as the advent of the Holy Prophet himself. In the Tradition, this image of the Holy Prophet has been given the name of Messiah and the Quran also at one place indicates the applicability of this name to him (43:58). Another name mentioned in the Traditions for this Prophet is Mahdi. Both these names, however, are applicable to the same individual, though they express different capacities. The Gospels also refer to this second advent of the Holy Prophet by holding out the promise of the second advent of Jesus. (Ḥaḍrat Khalīfatul-Masīḥ II, Introduction to the Holy Quran -Ed). If the reporter is alluding to the traditional Hindu doctrine of incarnation, which usually is interpreted in terms of actual embodiment in flesh of Krishna or Muhammad then it is clearly contrary to the Aḥmadiyya beliefs.

The Promised Messiah never claimed that the soul of either Krishna or Prophet Muhammad had embodied in him. The Aḥmadiyya belief is founded on the concept that the Promised Messiah came in the spirit of the revered messengers of God reflecting in his person their traits and characteristics. -Ed

Ahmad's liberalization of Islam, especially its principles of social justice and egalitarianism, appealed originally to middle-class Muslims, and while decidedly non-racist, is fairly close to the American Black Muslim social and political outlook.

Men and women entered the auditorium/gymnasium by separates doors and were blocked from each others' view by a partition, although squalling children and an occasional crash were audible from the other section. Speakers, including Ahmad, stood on the men's side of the floor, unseen to the women.

A women's exclusive session was scheduled "to deliberate on problems peculiar to the female society."

A basic tenet of Ahmadiyyan Islam is that each person should develop his physical, moral, spiritual and mental faculties to their fullest. This of course necessitates equality of the sexes, said the prophet (Evidently, the Caliph, not the Prophet-ED) who added that in the Quran men are commanded to uphold the rights of women, a press handout said. It pointed to a 100 per cent literacy rate in Rabwah, Pakistan, the sect's center, compared to 7 per cent in the rest of the country.

Those surveying the throng outside could hear a mixture of Pakistani, Indian and a scattering of African and European languages. One black woman dressed in a colorful, flowing outfit was asked if she could explain the separate but-unequal facilities and how she felt about them.

She turned out to be from Teaneck. 'I'm not a delegate. I'm not even a Moslem. I'm the mother of one of the speakers, and my son's friend made me this outfit because she said I had a Moslem body," she explained. "They almost always separate the gentlemen from the ladies. Usually I don't notice it but it does take some getting used to," she said .

Another leading newspaper The Hudson Dispatch,

Union City, N.J; wrote in its publication of 6th August, 1976 under the heading "Muslim Tells Sects Aims":

> The teachings of Islam will succeed, where Christianity has failed, in solving the problems of mankind, Hazrat Mirza Nasir Ahmad, spiritual leader of more than 10 million Aḥmadiyya Muslims, said here yesterday.
>
> His Holiness met reporters in New York while on his way from the movement's Rabwah, Pakistan, Headquarters to the annual gathering of American members of the Evangelical sect today and tomorrow at Drew University, Madison. The movement has established centers in more than 20 American cities.
>
> The Aḥmadiyya movement, one of more than 70 Muslim sects, was founded 87 years ago in India by the grandfather of its current Head. His Holiness stressed yesterday that among the principal goals of the Islamic faith is that each individual be allowed to develop his physical, mental, moral and spiritual potentials to the fullest. Seated on a plush sofa in the Waldord Astoria Tower, His Holiness commented in Oxford-accented English that "humaiıity has lost its direction." He said that as is the case with Christianity, the two leading economic-political movements capitalism and communism, have come up short of providing fulfillment for mankind.
>
> "Capitalism has failed to share its gains with the common man, and has become a reactionary movement," he said.
>
> As for communism, its prophets talk of satisfying each individual's "needs," but do not deal with men's rights, he continued. "Allah commands that all be developed to the fullest," he said. "Then a person gets what is his 'right.'"
>
> Mankind must turn away, he went on, from attempting to solve all of its problems through purely human means. A more spiritual approach must be adopted, he said. "Reason alone is not enough for well-being, progress and health," he said.
>
> The Aḥmadiyya movement has been making progress in winning converts in the US since its introduction here more than 50 years ago, according to His Holiness.

The Record, Bergen County, N.J., August 6, 1976 reported by Lena Sherrod "Ahmadiyyas Convene":

> The Aḥmadiyya Movement in Islam convenes its 29th annual convention this week at Drew University with a historic visit and inaugural address by its spiritual leader, Hazrat Mirza Nasir Ahmad.
>
> The primary purpose of Hazrat Ahmad's first visit to this country is to spread the doctrine of Islam, which he views as the only remedy to the ills of American society.
>
> The Aḥmadiyya Movement, noted for its evangelical zeal, was founded about 87 years ago and has more than 10-million followers worldwide. There are about 3,000 followers in the U.S. and a few hundred in New Jersey, says Dr. Madid Ali, a spokesman from the Teaneck Parish at 131 Intervale Rd.
>
> In a recent interview, Dr. Ali explained that the Aḥmadiyya sect does not differ in principle from the other sects, which include Sunni, the largest; Shiyya; Ismaili, and Whabis. However, he noted that the Aḥmadiyya is the only organized Islamic missionary movement in the world.
>
> The Ahmadiyyas have established more than 50 active centers and have built mosques, hospitals and schools all over the world, he said.
>
> Hazrat Ahmad, the third successor of the founder, was elected as Caliph in 1965. Under his leadership, said Dr. Ali, many new plans for the propagation of Islam have been launched on a worldwide scale.
>
> At the convention, according to Dr. Ali, Hazrat Ahmad will reveal a plan for the establishment of a community · center in the U.S.
>
> The convention begins Friday and is open to the public.

Hudson Dispatch, Union City, N.J. captioned "Aḥmadiyya Muslims at Parley":

> Members of the Aḥmadiyya Muslim communities of North America concluded their 29th annual meeting recently at Drew University, Madison. Some 600 men, women and children from all parts of the United States, Canada and overseas participated.
>
> The convention was addressed by the world leader of the Ahmadiyyas, Hazrat Mirza Nasir Ahmad, who visited the United States and Canada for the first time. This was an historic occasion for members of the movement in the western hemisphere.
>
> Hazrat Nasir Ahmad is the third

successor to the Promised Messiah, whose first modern incarnation was his grandfather who died in 1908.

An American mission was opened in Chicago a decade after his death .

Since then, the numbers of the Aḥmadiyya Muslims have continued to grow. Missions and community centers have been established in more than 20 American cities and Toronto, Montreal and Ottawa.

Delegates to the conference reflected their differing cultures, attire and languages. In this background of contrasts, delegates give visitors the impression of being members of one close family even though many were meeting for the first time.

Hazrat Mirza Ahmad led the congregation in services. In a short sermon he exhorted members to realize their obligations toward themselves as well as the rest of mankind.

Mayor Roger Vernone of Madison visited the convention to greet and exchange gifts with the movement's spiritual leader. Vernone received a bound copy of the Holy Quran as a symbol of the movement's message to the world.

In his inaugural address, Hazrat Mirza Nasir Ahmad emphasized the significance of his followers bringing about a spiritual revolution for themselves and all mankind. He led delegates in English and Arabic prayers.

The New Jersey Afro-American, Week of August 17-21, 1976 reported “Aḥmadiyya Leader Cites Islam as Hope for Humanity”:

"Outside Islam there is no hope for humanity," according to Hazrat Mirza Nasir Ahmad, world leader of 10 million Aḥmadiyya Muslims, in his first American press conference at the Waldorf Tower, New York City, and Drew University, Madison.

Hazrat Ahmad, a native of Rabwah, Pakistan, and a graduate of Oxford University, is the spiritual leader of the movement founded 87 years ago by his grandfather, Hazrat Mirza Ghulam Ahmad, who is believed by Ahmadiyyan to have been the promised Messiah. Hazrat Nasir Ahmad is therefore the third successor of the Messiah.

Ahmad's tour of cities in the United States and Canada included preaching to his followers in this country and other Americans in order to promote a better understanding of evangelical Islam.

At Drew University he addressed more than 600 Ahmadiyyan Muslims at their annual convention. Delegates were in attendance from all over the world.

"The reality is that Christianity has failed to solve the problems of the world," said the spiritual leader, whose movement has attracted followers in the United States for more than 50 years. He pointed out that his grandfather promised that he could solve all the problems of the world through Islam.

Ahmad discussed too the great world revolutions he has seen in his time, the capitalist and the communist. "Capitalism places more emphasis on material wealth, unlike communism, which stresses the intellectual sides of man," he said. He noted, however, that the Russian communist government is now in decline.

When questioned about the place of women in Aḥmadiyya n society, Ahmad cited the literacy rate of 100 percent among the girls in Rabwah, the center of the sect in Pakistan. The literacy rate for the rest of the country is seven percent, he said.

One of the basic tenets of Ahmadiyyan Islam is that each person should develop his given physical, moral, spiritual and mental faculties to their fullest.

"This of course necessitates equality of the sexes," he said, and added that in the Holy Quran men are commanded to uphold the rights of women.

The Ahmadiyyan movement is only in its first century. Ahmad predicted a second century of great growth for this branch of Islam.

The News, Paterson, N .J. published news item of Head of Aḥmadiyya Community as “Jersey residents welcome Head of Aḥmadiyya Muslims”:

Hundreds of residents of Passaic, Bergen and other New Jersey and New York communities visited Drew University Friday to welcome the spiritual leader of more than 10 million Aḥmadiyya Muslims, Hazrat Mirza Nasir Ahmad. The proceeds were also attended by delegates from all over the world.

Ahmadiyyas are known for their dedicated adherence to the Teachings of

Islam. Founded in 1890 in India, this community has established its missions, centers and mosques in 100 countries. The Aḥmadiyya Movement was brought to the shore of America in the 1920's. Since then it has established dozens of centers from coast to coast in both the United States and Canada.

In addition to the moral and spiritual deliberations, the contemporary social, economic and political problems were discussed from an Islamic point of view. For two days, the believers were living, worshipping and exchanging their thoughts and experiencing an Islamic society in the midst of an overwhelming materialistic environment, many of whose values and practices contrast sharply with those of Islam.

The Aḥmadiyya women delegates held a special session to deliberate on problems peculiar to the female society.

This convention proved to be a fascinating spectacle of the meeting of the East and the West, the Oriental, African and Occidental, Aḥmadiyya believers of various complexions and regional backgrounds, all sharing the common bonds of unwavering faith in the future of the world under the teachings of Islam.

Hazrat Mirza Nasir Ahmad is visiting the United States to expand the propagation of Islam. He views Islam as the only remedy to the agonizing and complex ills of the American society. He comes with the conviction that ultimately the world has no choice but to accept Islamic solutions for the otherwise critical state of the social, economic and political institutions. The Aḥmadiyya leader maintains his world Headquarters in Rabwah, Pakistan.

The Teaneck News in its publication of 18th August, 1976 wrote “Spiritual Leader Welcomed”:

Members of the Aḥmadiyya Muslim communities of North America concluded their 29th annual meeting his week at Drew University, Madison, N.J. Some 600 men, women and children from all parts of the United States, Canada, and overseas participated.

The convention was addressed by the world leader of the Ahmadiyyas, Hazrat Mirza Nasir Ahmad, visiting the United States and Canada for the first time, this creating an historic occasion for members of the movement in the western hemisphere.

Hazrat Nasir Ahmad is the third successor to the Promised Messiah, whose first modern incarnation was his grandfather who died in 1908. An American mission was opened in Chicago a decade after his death. Since then the numbers of the Aḥmadiyya Muslims have continued to grow. Missions and community centers have been established in more than 20 American cities and in Toronto, Montreal and Ottawa. Delegates to the conference reflected their differing cultures, attire and languages. In the background of contrasts, delegates give visitors the impression of being members of one close family even though many were meeting for the first time.

Hazrat Mirza Nasir Ahmad, led the congregation in services. In a short but moving sermon he exhorted members to realize their obligations toward themselves as well as the rest of the mankind.

Mayor Roger Vernone, of Madison visited the convention to greet and exchange gifts with the spiritual leader. Mayor Vernone received a beautifully bound copy of the Holy Quran as a symbol of the movement's message to the world. In his inaugural address, Hazrat Mirza Nasir Ahmad emphasized the significance of his follower's bringing about a spiritual revolution for themselves and all mankind. He led delegates in fervent prayers, both in English, and in Arabic, language of the Islamic scripture.

Speakers addressed delegates on the role of Islam in America, the relationship of religion and science, building a new society on Islamic foundations, and universality of the teachings of the faith. One session was devoted to problems of women.

The spiritual leader will visit Canada and arrive at the American Headquarters of the religious community in Washington, D.C. on August 15th.

Washington Post highlighted this caption under a picture:

Greeting his followers-Hazrat Nasir Ahmad, the 67-year-old leader of 10 million Aḥmadiyya Muslims, greets his Washington followers at the American Fazal Mosque at 2141 LeRoy Pl. NW. The Pakistani leader

predicted yesterday that within a century the majority of Americans will realize the beauty of Islam" and will, thereby, solve this nation's problems.

The New York Amsterdam News reported by J. Zarngba Browne on 14th of August, 1976 under this caption “Head of Aḥmadiyya Sect here to Propagate Faith”:

The leader of the world's 10 million Aḥmadiyya Muslims arrived in New York last Thursday to begin a three-week tour of cities in the U.S. and Canada is not too impressed with the condition in which he found New York City.

Ḥaḍrat Mirza Nasir Ahmad told the Amsterdam News in an exclusive interview at the Waldorf Astoria Hotel where he was staying that he is pleased with the hospitality accorded him, but expressed shock to find one of the world 's largest and most prestigious city very unclean.

This is Ahmad 's first visit to the United States made at the invitation of the U.S. citizens who joined Islam through the efforts of the Aḥmadiyya missionaries in this country.

Ahmad will urge Americans to seek in the Islamic teachings the answer to their many problems in religious, economic, family, and social spheres.

Working Relationship

He said that he is convinced more than ever that ultimately, the entire world will accept Islamic solutions for the critical state of the social, economic and political institutions.

Ahmad wouldn't say precisely what plans he has for a working relationship with other Muslim sects in the country such as the Nation of Islam and Sunni Muslims. "I have made several trips around the world to meet with religious and political leaders in order to exchange views of problems confronting mankind ," he said.

Before his election in 1965 to Head the Aḥmadiyya Movement, Ahmad served in various eminent positions in Rabwah, Pakistan, where the Movement is Headquartered. He was principal of the Talim ul Islam College for 20 years.

Saturday, Ahmad addressed a special national convention of the Aḥmadiyya Muslims, which was held at Drew University in Madison, New Jersey.

The convention offered an unusual experience for those who were not familiar with the movement. In addition to moral and spiritual deliberations, contemporary social, economic and political problems were discussed from an Islamic point of view.

Revival of Islamic Teachings

The Aḥmadiyya women delegates, in addition, held their special session to deliberate on problems peculiar to the female society.

In the United States, the message of Islam based on the Ahmadiyyat teachings was introduced by Ahmadi missionaries in the early 1920's and, since then, more than two dozen communities of its followers have been established in different parts of the country.

The Headquarters of the Aḥmadiyya Movement in the United States is located at the American Fazl Mosque in Washington, D.C.

Ahmadiyyas are dedicated to the cause of the revival of Islamic teachings. They hold Islam to be a living faith and are working to establish contact with the Creator of mankind.

They also believe that Islam can provide positive and satisfying answers to the spiritual, economic, social and political problems of mankind in this generation.

Established in 1890

The Aḥmadiyya Movement was established in 1890 by Ḥaḍrat Mirza Ghulam Ahmad of Qādiān, India. On the basis of divine revelation, he claimed to be the Promised Messiah and Mahdi who was to appear in later days to begin the prophesied spiritual unification of the world as foretold in various religious scriptures.

He claimed that on the basis of Qur’anic teachings, Jesus did not die on the cross, but was miraculously saved from such a death. His own research establishes that Jesus escaped to India and died a natural death and is buried in Kashmir.

The Promised Messiah was a recipient of divine revelations and thousands of his prophecies were published in advance and their fulfillment was a source of immense strength to his followers in the belief of his divine mission.

These prophecies related to many great events of global significance like the Second World War, the fate of the Czar of Russia, and the emergence of Japan as a great power.

The New York Post published on 9th of August, 1976 with a beautiful heading "Look Out, He Wants You." The report is from Mr. Joseph Mancini:

An elderly, turbaned man with a Santa Claus beard and an almost perpetual smile says he has come from Pakistan to convert every American to the religion of Islam.

Ḥaḍrat Mirza Nasir Ahmad, spiritual leader of the Aḥmadiyya Movement in Islam Inc., held a press conference at the Waldorf-Astoria the other day, to announce his arrival and declare his movement's mission "to win every heart which beats in the United States."

The khaki clad 60-year-old Oxford graduate, whose "evangelical" Muslim sect claims more than 10 million followers worldwide, admits it might take many years to accomplish this "long-range goal."

But Ahmad added that he was a patient man.

Love and Affection

"We will win these hearts with love and affect ion," he said, pausing to smile between phrases. "And when people realize this is the reality of our ways, then they will join us." Surrounded by a handful of followers and a dozen reporters in the 33rd-floor hotel suite, Ahmad sat on a velvet couch beneath pastoral oil in a gilded frame and fielded questions for more than an hour. Communism, capitalism and Christianity have all failed he said, and the religion of Islam is "a perfect and positive answer to the spiritual, social and political problems" of the Western Hemisphere.

Ahmad reputedly the grandson and third elected successor to Ḥaḍrat Mirza Ghulam Ahmad, who founded the movement in India in 1889 - is scheduled to preach these writings in several cities in the U.S. and Canada over the next three weeks. He reportedly undertook the journey, his first ever to the West, at the invitation of U. S. Ahmadiyyan communities in more than 20 North American cities. The sect, with national Headquarters in Washington, D.C., was introduced into this country in the 1920's, according to pamphlets distributed by the group, but there are only an estimated 1000 U. S. adherents. The movement's world center in Rabwah Pakistan, and it claims hundreds of mosques, hospitals and schools around the globe.

The Bilalian News, Chicago wrote on September 24, 1976 "Aḥmadiyya Leader Visits U.S":

Ḥaḍrat Mirza Nasir Ahmad, Head of the Aḥmadiyya Muslim communities of the world, held a press conference at the Waldorf Astoria hotel in New York City, recently, to discuss his plans to help spread Islam while on his visit in America.

The Aḥmadiyya community was founded 87 years ago in India by Ḥaḍrat Mirza Ghulam Ahmad who is now deceased. During his recent visit to Guyana, Chief Minister W. D. Muhammad of the Nation of Islam, was a distinguished guest of the Aḥmadiyya Muslim community. (The organization, which received Mr. Wallace Muhammad in Guyana belongs to the group commonly known as the "Lahore Branch." It originated as a result of their split from the mainstream of the Aḥmadiyya Movement on the grounds of their refusal to accept the institutions of *Khilāfat,* the concept of one divinely blessed *Khalīfa* as the successor of the Promised Messiah to guide the Ahmadiyyas throughout his life.)

Surrounded by reporters who directed "loaded" questions at him, Mr. Ahmad, who memorized the whole of the Holy Quran when he was a child, expressed his belief in the equal rights of women and backed up his beliefs with quotations from the Quran.

"I believe that women should develop all of their faculties to the fullest. If a woman demonstrates abilities to be a doctor or a lawyer, then so be it." The women who were present at the press conference echoed their approval of Mr. Ahmad's beliefs.

Commenting on the moral decay of America, Mr. Ahmad explained that he thinks that United States citizens will be more receptive to Islam as they examine their complex ills during the U.S.'s 200th birthday.

He pointed out that the Aḥmadiyya Muslims have established health clinics in six African nations and have built scores of mosques in Europe and Africa. The Ahmadiyyas are also known for being prolific publishers of literature that gives in-depth

explanations of Islam as a positive spiritual, social and political force.

One reporter, probing a little deeper, asked Mr. Ahmad "Is it true that the Supreme Islamic Council of Pakistan has declared the Ahmadiyya's non-Muslim because of their belief that Ḥaḍrat Mirza Ghulam Ahmad was the promised messiah and prophet?"

Ahmad calmly replied that the Supreme Islamic Council's ruling was purely political. He said that Ḥaḍrat Mirza Ghulam Ahmad was only a servant of prophet Muhammad (peace and blessings of Allah be upon him) and that the man only brought fresh interpretations of the Quran. "Only the Quran and a person's conduct can tell who is and is not a Muslim—not politicians," he declared.

Impressions of Some Dignitaries

Now I quote some of the impressions of dignitaries who are not from Aḥmadiyya community. Mark Roseman Director of Program Development wrote on August 3, 1976 that the Aḥmadiyya community imprinted a deep moving impressions:

> I am writing to express my appreciation, both personally and professionally, for the honor, which you extended to the Union of Experimenting Colleges and Universities and University without walls/Ohio through your kind invitation to the reception and honor of the Caliph. The impression that the Caliph made upon me was indeed deeply moving and I feel myself privileged to have had the opportunity to meet him.
>
> Again, thanks for so honoring us.

Leonard Beall, Executive Officer, United Electric Radio Machine Workers of America, and Ruth G. Beall, Coordinator, Rehabilitation Training, Wilberforce University sent following impressions about Aḥmadiyya Muslim Community.

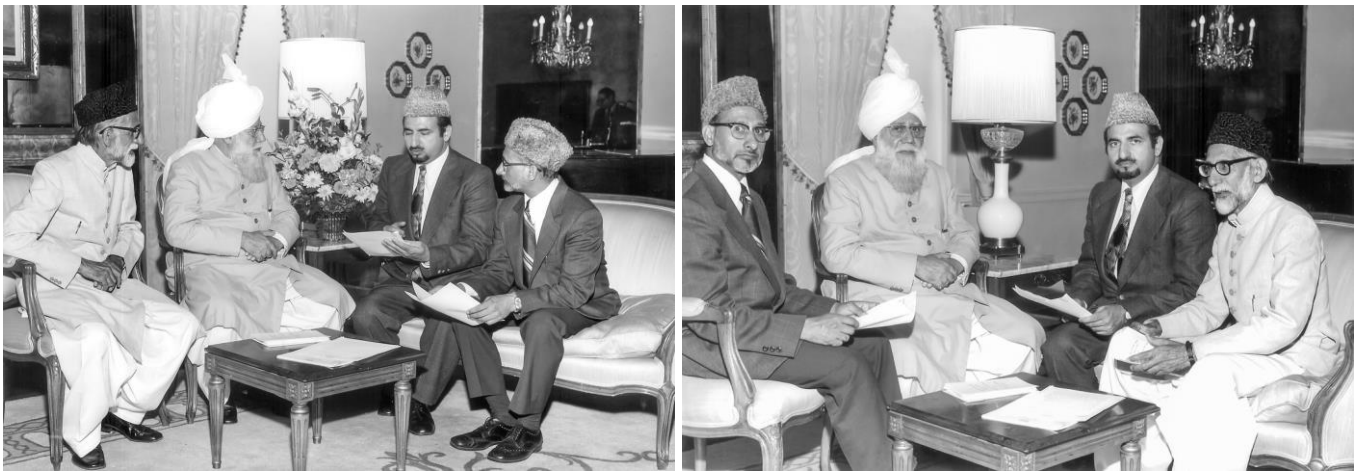
> My husband and I felt that it was a great honor and distinct privilege to have been invited to share with the Aḥmadiyya Muslim Community. The visit was for the Khalīfatul-Masīḥ III to America and specifically, Dayton, Ohio.
>
> We were greatly impressed with his humbleness and spiritual demeanor.
>
> We hope the first of his visits, will lead to many more. His presence can be a great guiding influence for American Ahmadiyyas and to the Community as a whole.

Also Anita Bullock, Principal Jefferson School wrote following remarks:

> Life is journey on which we have continuous experiences some are unpleasant but all are valuable learning. I believe.
>
> One of my most memorable experiences was the two evenings that I spent in the company of the members of the Islamic movement of Aḥmadiyya. There was a spirit, which I left and perceived, a spirit of peace and harmony of compassion and concern among the members toward each other as manifested in their action's and conduct and relationships that seemed to also envelop those or us who were non-members. That spirit was truly an impressive and uplifting one. One prays that it will continue and spread.
>
> Khalīfatul-Masīḥ III also made a deep spiritual impression on me. He has about him such an aura of gentleness, humbleness and peacefulness that as he spoke I felt an oneness of spirit with God and man.
>
> I am sincerely grateful for having had this opportunity to be in the presence of the women of the Aḥmadiyya Movement and pray that this tribe may increase women of compassion concern and love.

Mrs. Norman Watson, Director 4H Program, Montgomery County praised the Jamā'at in the following words:

> On the evening of August 2, 1976, I had the distinct pleasure of being in attendance at a reception held in the comfort of Dayton's largest hotel. I was invited by friends I have known for many years, yet I didn't know exactly what to expect. To me their faith was entirely foreign. I knew them but I didn't know and understand their faith.
>
> When I was ushered into the presence of Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III, I knew immediately that he was the one in total command in the room. He held the audience spellbound by his words. He spoke softly so that those in the far corners had to strain to hear. Everyone listened. He smiled often and often the smile cushioned his answers to questions asked. He seemed a firm but gentleman.
>
> It was a most unusual evening spent with happy pleasant ladies. I left with my friends of many years whom I now know a little better.



Ḥaḍrat Khalīfatul-Masīḥ III (Raḥimahullāh) with missionaries.
Left: (from left) Mian Muhammad Ibrahim, Masood Ahmad Jehlami and M. Siddiq Shahid (missionary in-charge).
Right: (from left) M. Siddiq Shahid, Masood Ahmad Jehlami and Mian Muhammad Ibrahim.

Meeting Ḥaḍrat Khalīfatul-Masīḥ III (Raḥimahullāh): Left. Mr Bose, Member Indian delegation to UN.
Right. Mrs. Galante representative of New York mayor's office.

Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh, at a reception during his tour.

A Glimpse into the Life of Ḥaḍrat Khalīfatul-Masīḥ III

B.A. RAFIQ—A FORMER PRIVATE SECRETARY RECALLS

This article was penned during the lifetime of Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III rh. It covers events only up to the time of its publication before 1978.

It is well known that it is God Almighty who appoints a Khalīfa, who establishes for his followers their religion and who brings them in exchange of fear, security and peace. The appointment of Ḥaḍrat Khalīfatul-Masīḥ III was predicted by numerous prophecies revealed to his predecessor [and father], Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him). I cite here only a few examples:

It was disclosed to him that from the year 1965, shall start a new era which indeed would relate to the Third Khilāfat.

The Al-Fazl of 8th April, 1915 carried a prediction: 'God has also told me that He shall grant me a son who shall be the 'NASIR-I-DIN' (i.e., supporter of the Faith and ever-ready to serve Islam).'

It must be remembered that the ministries of the First, Second and Third Khulafā are an extension of the predicted ministry of the Promised Messiah.

At the Annual Gathering of 1965, Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) said, "Whenever the election of the next Khalīfa takes place and whoever is duly elected, I wish to give him the glad tidings that God shall favor him with His support and whosoever stands in opposition to him, whether a great man or small, shall face humiliation and ignominy and is bound to suffer ruin and disgrace; because the next Khalīfa shall, indeed, walk in the footsteps of the Promised Messiah; and shall uphold and establish the institution of the Islamic Khilāfat. Therefore, I give glad tidings now to him who will be elected the Third Successor in my place, even if the governments of the world oppose him, these shall be shattered into pieces." (Khilafat-i-Haqqa... p. 17-18)

On the 8th of November, 1965, Ḥaḍrat Mirza Bashirud-Din Mahmud Ahmad, Khalīfatul-Masīḥ the Second (may Allah be pleased with him) passed away and he was succeeded by Ḥaḍrat Mirza Nasir Ahmad, duly elected by the Aḥmadiyya Community as the Third Successor. In his own words, he was "a humble servant of the Almighty Allah." This simplicity hides the fact that he was a Ḥāfiẓ of (had memorized) the Holy Quran, and gained his Master of Arts at Oxford UK and for several years had been the Principal of the Talim-ul-Islam College besides occupying several other offices in the Community. Yet, those who really know him, appreciate that compared with his late father he did not have the same gift of eloquence and public speaking at the time of his appointment, but shortly afterwards, he established himself as a highly knowledgeable public speaker. This metamorphosis was another gift from Almighty God.

Very early in his Khilāfat, Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) was given the glad tidings that Allah would bestow upon him such abundance as would satisfy him. Many Aḥmadīs living abroad have had the privilege of private audiences with this great spiritual leader and will proudly testify to the fact, that in this world today, a more selfless, loving, beloved, simple and kind-hearted person than Ḥaḍrat Mirza Nasir Ahmad does not exist. His interests and his knowledge display a deep understanding of religion, naturally, and of all worldly subjects ranging from science, economics, politics to geography and history.

The very first international scheme he launched at Rabwah was the Fazl-i-Umar Foundation which was charged with several types of activities. One of its more ambitious programs was the institution of scholarships and research awards bestowal annually for outstanding research. Starting with a small fund, this Foundation has now become a prominent feature of our Community, but considerations of space forbid me from going into the details of the present program undertaken by the Foundation, which includes the building of a commodious guest house at Rabwah now which is now complete.

Ḥaḍrat Mirza Nasir Ahmad is the first Khalīfa who has travelled widely outside the subcontinent of India. This travelling has bridged the gap and has knit the Community together into one unit under a strong Centre. He has made five trips to Europe in 1967, 1970, 1973, 1975 and 1976.

During his West African tour in 1970, at the Gambia, Almighty God instilled into his mind another grand scheme. The people of Africa had for centuries suffered persecution under the yoke of colonialism and it was time to liberate them by illumining the Dark Continent through the divine light of Islam. The Scheme, known as the Nusrat Jahāñ Fund, was launched through an announcement made in the Mahmud Hall, London and has been directed towards the establishment of schools, hospitals, clinics and broadcasting stations in Africa. I still distinctly remember when Hazrat asked me personally to ensure, that before he left the United Kingdom, a week later, a sum of £10,000 should be deposited in a separate bank account. Knowing fully the financial ability and position

of the U.K. Community, I frankly admitted the hopelessness of the mammoth task and said that I felt, that the target could not be achieved. Huzoor told me that this was a divine mission and that God would ensure its success. Anyway, I made my modest efforts and lo and behold those poor people of whose financial sacrifices I had some apprehension began to pay in their contributions. By the end of the week, and before Huzoor departed, I reported to Huzoor that the sum of £10,000 had been deposited in the bank. This three-year scheme went on to an accumulated fund of more than £50,000 with the greater part of the sum pledged by the U.K. Community. Numerous schools, colleges, clinics and hospitals have been opened in Africa and several qualified teachers, doctors and dentists are operating in this continent under the Nusrat Jaha□ñ Scheme.

His Excellency, The High Commissioner of the Gambia in the U.K. openly admitted to me the success of the Nusrat Jahāñ Scheme and said that the day was drawing near when the whole of the country would have received some benefit from this scheme and would have turned towards Aḥmadiyyat. Al-Ḥamdu Lillāh.

The financial resources of the Community were to be further tested. At the 81st Annual Conference of the Community held at Rabwah in 1973, Ḥaḍrat Khalīfatul-Masīḥ III announced another grand project which would set in motion a program of the progressive development of all the branches of the Movement, speed up the propagation of Islam in all parts of the world and bring closer the prevalence of Islam throughout. The fifteen year scheme known as the Aḥmadiyya Centenary Fund is charged with establishing more missionary centers in various countries, including Sweden and Denmark, the translation and publication of the Holy Quran and other Islamic literature in diverse languages, the establishment of printing presses, broadcasting stations and amateur-radio and telex communications.

It is fairly easy to draw up a consolidated balance sheet of such grand projects but if the youth of today are to learn anything from the life of their spiritual head, then they need to look at the personality that has caused this new era to draw upon them. I have been personally fortunate to have worked as Private Secretary to Huzoor during my stay in Pakistan and I can present a glimpse of his busy life.

His normal working day begins very early in the morning when he prays and studies. Then he reads all his mail, making notes for replies, with some letters being answered in his own writing.

He then examines reports and issues fresh instructions on multifarious Community matters. In addition to this he grants audience to those who come to see him and also leads the prayers in the Mosque. The sheer size of his daily mail is staggering and having attended to all this personally, in addition to other duties which would exhaust any other human being. But the Khalīfatul-Masīḥ cherishes this devoted labor and cheerfully bears the burden of leading a very large Community.

It would be difficult to conceive that he would have any time left over for any other interest. Yet has great enthusiasm for sports. Under his auspices is run the All-Pakistan Nasir Basketball Competition. On numerous occasions he has urged members to take interest in cycling, horse riding, catapult shooting, rowing and swimming. He is such a keen lover of horses that even equestrians have expressed amazement at his knowledge of breeding and other matters connected with horses. Huzoor is also a keen amateur photographer and in this field too he could match his knowledge about cameras and photography with experts.

Anyone who loves God, loves nature's creation. Huzoor is no exception, or perhaps, in a way, because he is simply obsessed with nature, with natural phenomena and with the laws of nature. Delivering a discourse on nature comes naturally to him. He knows details about the bee and its activities which a honey collector would cherish. In his modest home, there is a duck pond and he is also a keen gardener. His talks and his sermons abound with scientific knowledge and he is the first one to draw attention to God Almighty's immense bounties. He has instituted the giving of an award on research in nature. He encourages the inhabitants of Rabwah to take early morning strolls.

Above all, Huzoor is a masterly scholar on the teachings of the Holy Quran. His speeches are acclaimed as rivers of knowledge overflowing their banks. He could take a simple verse from the Holy Quran and explain it so lucidly that the audience is left aghast at the tremendous knowledge that has been spread before them.

Such is our spiritual leader, a man under whom anyone would be proud to serve. During the Pakistan crisis of 1974 he had been a source of great comfort and held the helm of the ark steady. The serenity with which he endured the barrage of abuse hurled at him by his opponents proved that he is no ordinary man, but is indeed God's humble and protected servant.

Signs of acceptance of prayers

Ever since the commencement of his Khilāfat Ḥaḍrat Khalīfatul-Masīḥ has been blessed with the sign of his prayers being accepted by God Almighty and to prove this numerous examples could be quoted. Hundreds of people in various countries have requested supplications on their behalf whilst they have been

anxious or worried or involved in legal cases and by the grace of God, their problems were made lighter for them. For many childless couples, he predicted the birth of a child and thus brought happiness to many families.

In his speech delivered at the Annual Gathering in Rabwah on 26th December, 1974, he remarked:

"The bitter atrocities felt personally by the members of the Community as a result of their faith accumulated in myself. During those days, there came certain nights when, by the Grace and Mercy of God Almighty, I did not sleep for a minute without praying throughout for the members of the Community."

At an another occasion, he said:

"I pray a lot and by the Grace of God, He accepts my supplications. This is the biggest proof of His existence that He listens to prayers and responds. But it needs to be remembered that merely because He accepts more of a person's prayers should not make that person arrogant or proud. Our prayers are only accepted by the Grace of God Almighty and we play no role in this. Thus it is insane to feel proud merely because an individual's prayers are accepted. When God accepts someone's prayers out of His Mercy, then that someone should display modesty and humility."

He added:

"Once I was agonized with pain which persisted for several days. One day, I prayed, 'My Lord, Thou hast charged me with a grand mission. I am in poor health. Please grant me strength to fulfill this obligation.' After this prayer, I took a homeopathic medicine lying in front of me. Immediately thereafter, God Almighty relieved the agonizing pain. Good health is indeed only granted by God Almighty." (Al-Fazl, 1971)

During the 1967 tour, he addressed the Annual Conference of the United Kingdom Aḥmadiyya Community and said:

"I often pray during the sajda (a position of prostration adopted during prayers). I pray 'O God, in respect of those who have written to me, please relieve them of their anxiety, sickness or worries about their examinations. In respect of those who wanted to write to me but could not, please shower Thy Mercy on them as well. And please show mercy on those who become averse or lazy.' I say this prayer because I have a relationship with everyone and deep in my heart lies love and affection for all. Within this short period, God through His Grace fulfilled their needs through my humble supplications. The people on whose behalf my prayers were accepted belong everywhere, here and in Africa. From Africa, someone wrote that he had six daughters but ho son. I prayed and sometime later a son was born to this person. Only a fool would say that this was a fluke. But we say that even if it be a fluke, it is in evidence of Islam which proves that Islam is a living religion."

I now quote some further examples as proof of the acceptance of Huzoor's prayers so that readers may enhance in the faith in God Almighty.

1. When Ḥaḍrat Khalīfatul-Masīḥ came on his 1967 tour to England, I vacated the mission house and moved with my family to another flat. This flat was not yet ready and my wife had to clean it everyday. As a result, there was a considerable amount of dust in the air. My elder daughter, Amatul-Jamil, suffered from asthma ever since childhood. Because of the change of environment and the floating dust, my daughter had a severe attack of asthma, but as I was busy with Huzoor, I could not attend to her needs. She continued to worsen in health and had finally to be admitted to hospital. A couple of days later I had the opportunity to visit her in hospital. I saw her in an oxygen tent in very poor health and virtually on the doorstep of death. In her condition, I wonder if she knew I was there at all. When I consulted the doctor on call, I was told in muted words that there was no response to medicine administered and there was a 50-50 chance of her survival. In fact, the doctor had prepared me for her imminent death. Deeply aggrieved, I returned to the mission-house where Huzoor was busy with correspondence. I slipped in a note about my daughter's condition and later admitted that there was very little hope of her survival. Huzoor comforted me and said he would pray. The next day, Begum Sahiba informed me that Huzoor could not sleep that night and had continued to pray for Jamila.

When that evening I went to the hospital, I was truly amazed to see my daughter sitting on a chair. The doctor told me that her survival was indeed a miracle. Within a few days she was fully recovered and upon her discharge from the hospital, the doctor instructed that she should be brought back to the hospital the minute there was a further attack. Ten years have passed since that date, but by the Grace of God and thanks to Huzoor's prayers, I have never had to re-admit her to hospital. Al-Ḥamdu Lillāh. What greater proof could be given of the acceptance of Hazoor's prayers?

2. A member from Germany came to Rabwah for audience with Huzoor while Iwas his private secretary. During my presence, this member requested prayers for the missionary-in-charge of Germany, Mr. Masood Ahmad Jehlmi, so that he may be blessed with a son. After a few minutes silence Huzoor said, "God shall grant a son to Masood Ahmad, In Sha' Allah. I propose that his name be Luqman Ahmad.

Sometime later, on 21st June, 1971, a cable was received from Mr. Masood Ahmad which read 'ALHAMDOLILLAH, FRUIT OF HUZUR'S PRAYERS

LUQMAN BORN.'

3. Huzoor once disclosed to me that he was apprehensive about a legal dispute in connection with his land and that he had been praying for a successful outcome. One night, before retiring to bed, he heard a voice of a man in his right ear saying very loudly, 'HUZUR MUBARAK HOWE' (Punjabi, meaning Huzoor, congratulations). Huzoor turned around but there was no one there. Thereafter, Huzoor felt assured and the next day it came to pass that the case was decided in Hazoor's favor.

4. From West Africa, a lady wrote that she had been married for 37 years but was childless and she requested prayers on her behalf. She admitted in her letter that she had reached an age where it was difficult to conceive a child. Huzoor reports that he started praying for this lady and by the Grace of God, his prayers were accepted. In the fortieth year of marriage, she was granted a son and when Huzoor went to West Africa this lady remained with Begum Sahiba (his wife) throughout merely out of devotion.

5. In 1971, Mr. Nazir Ahmad Bajwa of Sahiwal was arrested. Huzoor prayed a great deal for him and he heard a voice saying "Acquitted." A few days latter, this gentleman's wife came to see Huzoor and requested prayers so that her husband may be released on bail. Huzoor replied, 'God Almighty had given me the glad tidings of his acquittal. Do not worry, he shall be freed.'

On 10th January, 1972, a cable was received from Sahiwal stating that Mr. Bajwa had been honorably discharged. When I presented this cable to Huzoor he said, 'I already knew that he was going to be acquitted.'

6. Mr. Abdulla Auda is a very righteous Ahmadi who came for audience with Huzoor during his 1967 tour to London and requested prayers for a son. Huzoor prayed and by the Grace of God, he was granted two sons, one after the other. The letter written by Mr. Abdullah which I presented to Huzoor reads:

'Huzoor obliged me by praying for a son for me and with prayers you comforted me with assuring words. This was at the time when I visited Huzoor in London. As a result, God granted me a son in 1968 and suggested 'Khalid Mahmud' as his name. In 1970, God granted me a second son whom we have named 'Zafrulla.'

7. For ten years, Mr. Muhammad Sharif Khalid of Frankfurt, had no issue. The findings of the doctors was that his wife had signs of cancer at the opening of the uterus for which they recommended an immediate surgical operation. Mr. Khalid wrote to Huzoor asking for prayers and counsel regarding the operation. Huzoor advised against the operation and said God will show His Grace. Top experts from Germany suggested that the possibility of a child being born was only one per cent and that the longer the operation was delayed, even that one per cent likelihood will be removed.

Huzoor prayed and as a result the lady conceived. In May 1971. Mr. Khalid visited Huzoor in Pakistan and asked for a name to be suggested for a boy and a girl so that the name may be registered immediately after birth. Huzoor replied, 'I suggest the name 'Khola' for the daughter on the condition that when she grows up you will teach her horse riding so that by virtue of her name she is a likeness of Ḥaḍrat Khola.

On 8th June, 1971, Mr. Khalid was blessed with a daughter and his letter reads:

'Huzoor will be pleased to learn that as a result of your prayers, God Almighty has granted us with a very sweet daughter. I believe that this is purely as a result of Hazoor's prayers as otherwise four specialists from Germany had concluded that with 99% certainty, my wife could not conceive. Today, ten years after our marriage, God has granted this happiness to us.'

These are but a few examples of the acceptance of Hazoor's prayers in cases in which I have directly or indirectly been a witness of. Every member of the Community could recall many more examples where an apparently lost cause has reached successful completion because of the prayers said on their behalf by our beloved leader.

Those who appeared to be in darkness saw light, those who were sick recovered, those who had doubts about success in their exams were reassured, childless couples were blessed with happy issues, the lame gathered strength to walk, the accused involved in legal wrangling became honorably discharged, all as a result of prayers. For them, they draw comfort from the fact that no earthly reason exists for the outcome but that an Unseen Hand of God was at work, and that Hand they believe was set to work as a result of prayers uttered by someone else, by their leader. Their faith in the powers of God increases, their devotion to their spiritual leader remains unquestioned. It would be vain to move them from their entrenched belief, and, after all, only he who experiences this power could attest to its existence For others, darkness remains a bleak reality. All this talk of prayers and perpetual re-minders by Huzoor to his Community to continue to pray remain empty words to such blind people.

Dislike of Shirk

Huzoor has a strong dislike for shirk (faith in the plurality of God). Both in his speeches and when in company with others, he keeps reminding members to refrain from this deadliest of all sins. Once a member asked Huzoor to prescribe some medicine for him and a few days later returned to report that no improvement had taken place. Huzoor then said that God Almighty

had placed certain characteristics in herbal plants which acted as a remedy for certain ailments. But after placing these specific characteristics in plants, God does not, become separated. Whenever someone takes this form of medicine, God directs the compounds to reveal their healing qualities to that person and in someone else's case directs that the qualities lay hidden. For the latter, there is no remedy in that medicine and the prescription becomes useless in that case. Hence, for every act, it must have the permission of God Almighty. This is why faith should be placed in God and not in medicine. Medicine is an aid and to depend on it alone is equivalent to Shirk.

Another example may be quoted here. Huzoor relates that a student in Qādiān, India, was once gripped with such a severe attack of colic that his cries of pain virtually brought the skies down. A doctor could not be fetched immediately. Hence, Ḥaḍrat Mirza Sharif Ahmad made an artificial tablet from paper and having uttered prayers on it, made the student swallow the tablet with water. Immediately thereafter the student started feeling better. Now a paper tablet bas no apparent healing qualities nor is it prescribed in cases of colic but God had commanded this tablet to relieve the agonizing pain and the paper tablet began to assume healing qualities. Hence, there should be no shirk in placing faith in some medicine or some doctor. Complete and utter faith should be placed in the Hands of the Almighty who is the One Who grants health.

Love for the Community

Huzoor loves all humanity but as members of the Community are nearer to Huzoor, his affection is unreserved for the young and the old, the healthy and the weaker members, the rich and the meek and the new converts and those who had been Aḥmadīs for decades now. It is the warmth of his glowing personality and his ever-loving nature, which endears all those who have come into contact with his presence.

Even he relishes every opportunity to meet the Community. In Rabwah once thousands of people were anxiously awaiting the chance of meeting Huzoor in person. The first appointment had been booked for eleven in the morning. But at ten o'clock Huzoor had an acute attack of bodily weakness and Doctor Mirza Munawar Ahmad came to see him. For an hour, Huzoor was given medicine and Dr. Mirza Munawar Ahmad recommended that all official engagements be cancelled and the appointments deferred. But Huzoor observed that people had come from far away places to meet him and that·he would see them even if he had to recline on a bed. So in spite of the medical opinion, this selfless person met each and everyone of the people. He did not retire until he had met everyone.

This is not an isolated case but I have been a witness to similar occasions practically every day when Huzoor has granted audience. He has no care for his comfort nor for food. His only desire appears to be to meet his beloved com- munity and to comfort and console them with his audience. At times, such official engagements last from early morning to three or four in the afternoon. From the household pour constant reminders that food is being served but he ignores such calls till he has met everyone.

When private audience is granted to individuals, Huzoor is the last one to bid farewell and vain lies the hope of the poor chaps on duty who try to rush through meetings by knocking on the door to indicate that the next one should now be due. Even when it comes to a mere handshake, Huzoor has kind words to say to everyone. One quick glance rekindles his memory and he will not only recall the name of every single individual in the family but even state his or her present occupation. This walking encyclopedia could easily defeat the most sophisticated memory unit of any computer.

The very young members of the Community will always remember meeting Huzoor because for them he has a fatherly love and whether it be a cuddle or an affectionate kiss, the young become attracted to his cheerful personality. He is often heard to remark that he loves meeting the very young members because they are the architects of our future hopes.

I once overheard it being said by certain members of the Community that the Community should be grateful to God Almighty that they have a leader who freely grants audience. They remarked that the Pope only stands by his window and showers his blessings from there to the people gathered below but that they were truly lucky to belong to a Community whose size at the moment is such that the Khalīfa meets them personally.

Senior executives will at the most keep one or two meetings for the day. At the most they may meet up to fifty on any one date and will meet a maximum of a hundred in any week. With Huzoor that is the daily average and around the Annual Gathering he meets more than a hundred thousand Aḥmadīs quite a number of whom end up with merely a handshake. In that week, he meets officials and volunteers at the Annual Gathering, counseling with them, addresses the Gathering on five different occasions (opening address, Friday sermon, annual review, annual address to the ladies and the final address) and attends to all other duties connected with the post of Khilāfat. Truly, he is no ordinary human being.

Preaching merely for the sake of Allah

On numerous occasions, Ḥaḍrat Khalīfatul-Masīḥ III has urged his Community to preach for no other

purpose but to earn merit in the eyes of God Almighty. He has often said that the people of Africa cherish and love Aḥmadiyyat because of its sincere effort. We have never withdrawn a penny from their countries. In fact, the funds collected from stringent economies exercised by members in Pakistan have been spent overseas. On the other hand, missionary efforts of our Christian counterparts were cloaked under the bible carried by the missionaries while behind them marched the armament of colonial empires.

Once a doctor sent to Africa under the Leap Forward Nusrat Jahaañ Scheme wrote to Huzoor that there was a possibility of African countries nationalizing the hospitals and clinics established by the Community. Huzoor asked me to write to this doctor to tell him that, "We shall be greatly pleased to see our African brothers standing on their own feet. Whenever they can look after schools and hospitals, we shall invite them to manage our schools, colleges and hospitals. We have opened these schools and hospitals for their welfare. We seek no monetary or political return on our investment. We have entered this field of missionary work merely to seek blessings from Allah by serving His beloved people.

We have a very modern secondary school at Kumasi in Ghana. A few years ago, this school was taken over by the Government and under the Africanization policy it was announced that the school would be put under the charge of an African headmaster. At that time the headmaster and the majority of his staff had been sent from Pakistan. Upon the publication of this news, I learnt that some of the staff members and certain other Aḥmadīs were apprehensive about their future. I remember Huzoor saying with great conviction that we were very pleased to learn that the people of Ghana were at last able to manage our school. Our purpose was in fact to reveal the treasure of knowledge and uplift educational standards in Africa. Hence, instead of being apprehensive about the future, we should be pleased with the Ghanaian people. Thereafter, the post for a headmaster was advertised in the papers and by a strange coincidence a very righteous African Ahmadi was selected by the education authorities as headmaster for this school.

Hence the objective is to serve a people who for almost a century have lived under slavery and bondage under the yoke of colonialism and whose rich ·cultural heritage has been plundered by the quick profiteer. Our endeavors are unstintingly sincere because we seek neither vainglories, nor monetary gain nor political influence. When a Community enters with such a purpose, it faces no defeat.

Of my tour of African countries, said Huzoor, I reminded the loving African people that for the past fifty years the Community has engaged itself in serving humanity and never has any money been taken away from them. But whatever the out- come we receive in voluntary contributions and fees has been ploughed back into further prospects for serving you."

Simplicity

I can quote many examples of the simple life led by Huzoor. Once a missionary sent in a request for an aid of Rs. 500 to the Anjuman but the Anjuman rejected this request on the grounds that as the purpose for which the fund was required was not within the budget, it was powerless to help. When Huzoor was asked for a final decision, Huzoor gave me an envelope containing Rs. 500 and asked me to give it to the missionary quietly saying that if the Anjuman was powerless because of its rules, he shall fulfill the missionary' s needs.

Every month, through me Huzoor gave away many thousands of rupees to worthy causes. Again, from his own pocket, he gave away to thousands of people expensive medicine. A medicine manufactured from Ginseng according to his formula at great cost is given away absolutely free to thousands of people. People from overseas countries bring vitamin tablets to give Huzoor which he receives with one hand and gives away to needy people with the other.

Alms giving is another of his qualities and never has anyone in need called without leaving with his hands full. He dresses very simply and there is no air of grandeur about him.

On eating less

Huzoor himself eats very little. During an audience he once remarked that the people eat much more than what they really need. As a result, not only does the whole nation suffer from food shortage but the people themselves ruin their health. A secret of good health is to eat less.

Huzoor once said that a doctor examined him 'and as a remedy prescribed that in the morning he should limit himself to a roti of two chattanks.' (A roti is Indian bread rolled fiat and about the size of a half-plate; a chattank is an Indian measure of about 2 ounces). 'I assigned someone this duty of making a roti from two chattanks of flour but the next morning was surprised to be served with four rotis instead of the customary two I have.'

'Our household has a tendency to eat less. This is probably because the Promised Messiah fasted continuously for six months. This continuous decrease in eating less and less everyday had reached a stage when the food he had was a mere token and it is the effect of this which manifests itself m the rest of the household', said Huzoor.

He has also observed that Arab horses eat less than other breeds' of horses yet they are more energetic than other breeds.

A lover of nature

Ḥaḍrat Khalīfatul-Masīḥ III has always been impressed by the wonders of nature and studies nature with earnest devotion. He says that he studies nature because its study is evidence of the truth contained in the Holy Quran.

He recalls that during the time of the Muṣliḥ Mau'ūd, the Promised Son and Khalīfatul-Masīḥ II, some members had been ex-communicated and a member of the Community came to see Huzoor. He expressed his surprise that such members existed in our Community. Huzoor stated that he took this member to a nearby eucalyptus tree. The tree had some withered branches, yet it was evergreen. Huzoor asked this gentleman whether these branches showed signs of life or death. The gentleman admitted that he then understood this philosophy. Huzoor adds that every living tree has certain dead wood but in essence a tree is judged by the strength of its roots. There are similar members in the Community; although admittedly they number but a few, they are nonetheless there. They resemble the deadwood. But the roots of the tree on which the Community now grows are strong and as such the dead branches fall off naturally.

Another evidence of his love for nature is that he once said that when he read in the Holy Quran:

"He knows whatsoever is in the land and in the sea; not a leaf fans but He knows it" (60:6).

Huzoor decided to be a witness to this act of God. He adds: "I went to the garden and selected certain leaves on a tree. Some were very green while others had turned ochre red and were about to fall. I observed these leaves daily but I was very surprised to note that during the night some green leaves had fallen while the withered leaves still remained affixed to the tree. This observation created a firm belief in my heart of the truth of the Holy Quran because it would have been logical if the withered leaf were to fall but the contrary took place. This fact upheld the claim that whatever takes place on this earth, does so according to a divine decree."

Another example quoted by Huzoor is that when it rains on farms, certain crops may be destroyed whilst others remain unaffected. Now according to the common concept of nature, the farms had the same downpour of rain but for certain crops. God Almighty created a shield and protected them from destruction. As such, the Jaws of nature were subjected to Divine decree.

Huzoor takes a walk in his garden everyday. I have been a witness to Huzoor's close scrutiny of some rose bushes as if for a long time, Huzoor was marveling at its extreme beauty in its apparent weakness.

He is such an avid enthusiast of nature that once he came to learn that a tenant had cut all trees at the house. Huzoor was deeply aggrieved to learn about this. Huzoor said that quite apart from their national and scenic values, Islam had forbidden the chopping down of trees. When the Holy Prophet, may peace and blessings of Allah be upon him, was about to enter a battle one of his instructions were that trees should not be molested and that whichever territory is won, the responsibility for safeguarding the trees shall be on the victors.

Huzoor loves flowers and in particular the rose. He is a keen gardener and engages in this pastime everyday. In his house there are numerous varieties of roses and he closely supervises these plants.

On one of his lands, he has planted an orchard of various kinds of fruit trees. He says that the Holy Quran speaks of gardens having every species of trees and as such he wishes to experiment growing them in his garden.

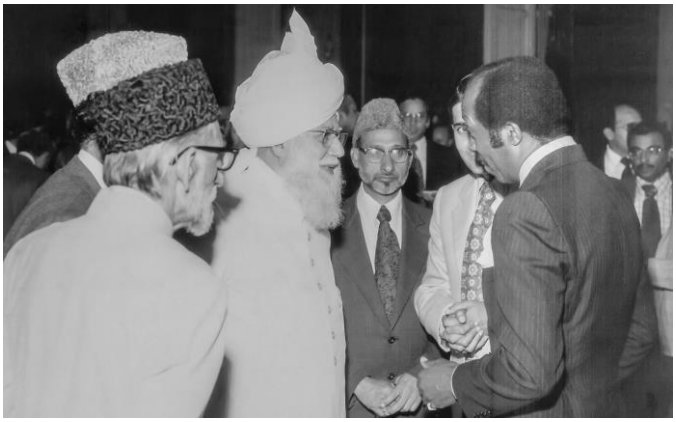
Quite apart from the greeneries, he is very knowledgeable about horses, other animals and the bees. He can keep the most learned expert on these subjects utterly amazed with his mastery of these topics.

ḤAḌRAT MIRZA NASIR AHMAD KHALĪFATUL-MASĪḤ III

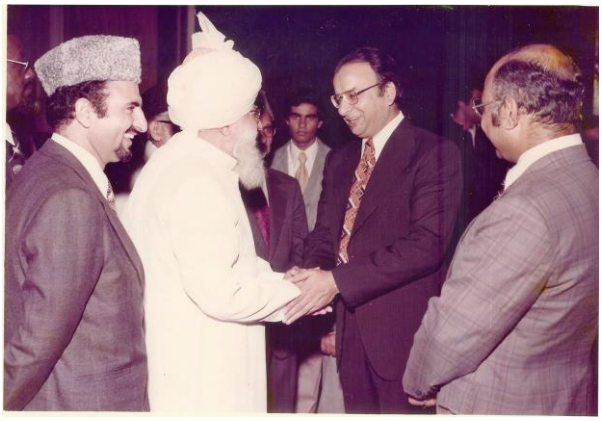
In Talmud, there is a passage, which indicates that on the death of the Messiah his spiritual kingdom will pass to his son and grandson. Again in his book Ḥaqīqatul-Waḥy the Promised Messiah thanks God for the gift of four sons and the birth of a grandson at a later date. The much-awaited prophecy was fulfilled when Ḥaḍrat Mirza Bashir-ud-Din Maḥmūd Ahmad was presented with a son on 16th November, 1909. He was named Nasir Ahmad. The grandson mentioned in the prophecy is none other than the present head of the Aḥmadiyya Community.

Ḥaḍrat Hafiz Mirza Nasir Ahmad succeeded as the Third Caliph in the year 1965. Since then, he has expanded the Missionary activities of the Community tremendously.

The Fazl-e-Umar Foundation, The Nusrat Jaha□ñ Leap Forward Program, The Aḥmadiyya Centenary Jubilee Fund, only to name a few, are the high-lights of the achievements of Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III. His golden achievement is the guidance he offered to the Community during the anti-Aḥmadiyya crisis of 1974 in Pakistan.



H.E. Mario R Gutierres, Ambassador Bolivia. H.E. Jaime Valdes Ambassador Bolivia.
Donald Lucus US House of Representatives.



Left. Nizamuddin Haider, Executive VP, National Bank of Pakistan, New York
Right. M Siddiq, VP, National Bank of Pakistan, New York.

Dignitaries meeting Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh.

One Rule for Everybody

A story related to Ḥaḍrat Khalīfatul-Masīḥ III

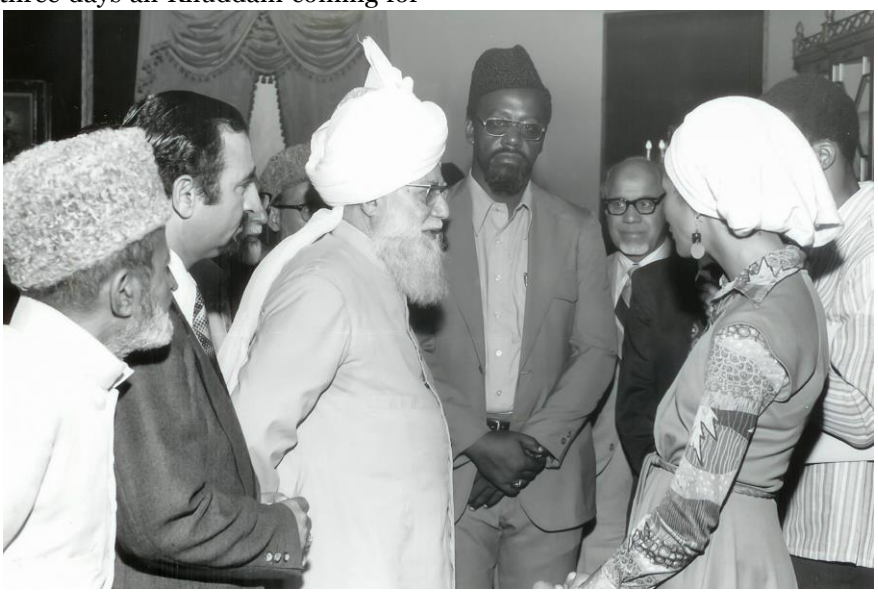
Dr Mahmud Ahmad Nagi, Columbus-OH

During youth of my father Miāñ Muhammad Yahya of Nila Gumbad, Lahore, Ḥaḍrat Mirza Nasir Ahmad (who later became Khalīfatul-Masīḥ III) was Sadr Majlis Khuddāmul-Aḥmadiyya. He remained on this post for more than ten years from the year 1939 to 1949. Annual convention of Majlis Khuddāmul-Aḥmadiyya used to be held in Qādiān, India, before Indo-Pak partition and in Rabwah, Pakistan, after that. The Ahmadīs of older age remember vividly that the convention was held for three days and participants always remained stationed on the site of the convention for three days. My father told me that he always travelled from Lahore to Qādiān to participate in the convention.

The story I am going to narrate happened in the year 1945 when my father, mother along with I travelled to Qādiān. I was about one year old toddler. The participants of the convention would take proper bedding with them and would reside on the site along with other Khuddām. They would build their own residential tents. They would also take roasted grains and gurh (ball of unrefined sugar) in a cotton bag. My father further described that as he reached Qādiān, he went straight to the site of the convention and unloaded his belongings there. He was fond of chewing betel leaf (Pān). He wanted to buy few of these from the market to last for the 3-day convention. As he approached the outer gate of the site, he was stopped by Khuddām on duty. They informed him that it was order of Sadr Majlis to detain for three days all Khuddām coming for the convention. My father told them that he had come to attend all the way from Lahore and now just wanted to go out to procure certain essentials and some Pāns. When declined, he approached Sadr Majlis to obtain permission to procure some Pāns for the event. Sadr Majlis told him that rule is the same for everyone. He being Sadr Majlis cannot leave the site for the next three days. In short father was not permitted to leave.

Ḥaḍrat Mirza Nasir Ahmad was also fond of chewing Pāns. He told my father that he had brought some Pāns with him for the event. Whenever he feels the need, he can take Pān from his kitty. So my father did not leave the site for next three days in accordance with the rule of law in general and obedience to Jamā'at in particular. Then he approached Sadr Majlis at the time of need of Pān and got good response. He was never refused. Ḥaḍrat Mirza Nasir Ahmad would always handover his Pāns to him when approached. Three days reserve quota of Pāns of Sadr Majlis was consumed just on the second day and afterwards neither Sadr Majlis nor my father chewed any Pān till the conclusion of the convention.

Those nations, who create revolution, make rules for everybody irrespective of famous, important or ordinary people and then force all to exercise those rules. Jamā'at Aḥmadiyya International is pioneer in these matters. One rule is for everyone whether he is Sadr Majlis of Khuddāmul-Aḥmadiyya or a Khādim coming from Lahore to attend the convention.



Mrs. Latifa Zahir of a New Jersey newspaper talking to Huzoor at reception in New York

Left. Mohamed Ali Daher, Third Secretary, Jordon Mission to UN at the New York reception.
Right. M.K.A. Agyeman, counselor to ambassador of Ghana, at the reception held in honor of Ḥaḍrat Khalīfatul-Masīḥ III in Washington DC.

Left: Ibni Hassan, Head International Relations Department, Cambridge University.
Right: Nazami Akiman, Minister, Mission of Turkey to UN meeting in New York reception.

Left. Dr David E Lauders, Director Obstetrics. Holy Name Hospital, Teaneck NJ.
Right. Ben B Sheppes, Attorney-at-Law, NY.

Memories from the First Visit of a Khalīfa to Americas

Habeeb M. Shafeek Jr., Orlando FL

It was 1976 and Jimmy Carter had just been elected the president of the United States, and I and my wife were expecting our first child. Yet, as important and exciting as these events were at the time, they were eclipsed by the overwhelming excitement and anticipation of Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) first planned tour of United States and North America. At the time I was residing in Dayton, OH, in my 20s, a young expected father, and the anticipation, excitement and planning around our Khalifa's visit was extraordinary. There are many antidotes and memories that come to mind, however three things in particular, resonated then and are exceedingly relevant today as well:

1- Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) Message of love, universal equality.

2- Developing a personal relationship with one's Creator.

3- A prophetic warning and admonition: that humanity has lost it's bearing, (by neglecting a personal connection with their Creator) and is headed straight in catastrophic direction.

In reflecting back, these words of warning, seemed somewhat out aloof, given the backdrop of our nation's exuberant bicentennial national celebration. Huzoor's message was powerful and unequivocal. Yet, it had a very simple quality which resonated to Muslims and non-Muslims alike!

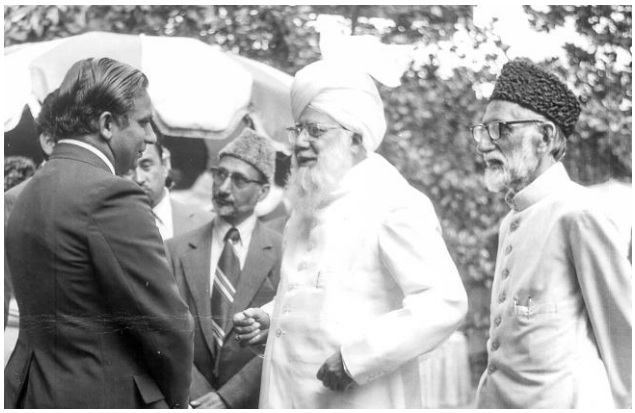
To many audiences, he explained the four stages of man's development: physical, moral, intellectual and spiritual and how mankind (has) lost its way by disregarding the appropriate development of all these four faculties. I recall audiences being very captivated by his loving, charismatic continence, and yet, his compelling explanation of how one can develop a personal relationship with their Creator, by appropriately developing these four faculties in accordance to God's purpose for mankind. However, he warned unequivocally, and most prophetically (that mankind by neglecting the purpose for which he is created) was bearing in a wrong direction that would lead to inevitable catastrophic destruction.

During his North American tour Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) cited extraordinary examples, many were even foretelling and prophetic of pending world distraction, if mankind would not self-correct and begin to utilize the most effective remedy: Love!

It was during this time when many of us first heard "love is all," "love for all, hatred for none" by Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him). In the coming months after his US tour, America/World became in a very dangerous social political/military conflicts. Iranian students taking over the US Embassy in Tehran holding hostages for 444 days. The Russian invasion of Afghanistan, giving rise to Usamah bin Laden and the Taliban.

In reflecting back, our Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) US Tour in 1976, it seems now to be an extraordinary prophetic harbinger of inevitable global conflicts.

In short, I have indelible memories of our beloved Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) US tour in 1976 however I am gravely reminded of his admonitions and when I hear the words of our beloved Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help) during his recent North American tour, I cannot help but wonder if we're not getting swiftly approaching the "inevitable catastrophic destruction" in which Ḥaḍrat Khalīfatul-Masīḥ III (may Allah showers His mercy on him) warned us about in 1976? The solution than, it remains now: Love for All, Hatred for None...



Dignitaries meeting Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh.

History of History: Forty Years Ago in 1976

Cherished memories of historic, spiritually uplifting visit of Ḥaḍrat Khalīfatul-Masīḥ the 3rd to Dayton, OH

Mian Ismail Wasim, President, Washington D.C. Metropolitan Chapter

Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh, is presented key to the city of Dayton at the Dayton airport by city commissioner, Carran, 1 August 1976.

Montreal Olympics were held in 1976. Hard to believe but its 40 years ago. An illustrious chapter in the annals of Aḥmadiyya Muslim Community was also unfolding. My direct reference is to the visit to USA of a Khalīfatul-Masīḥ. Yes indeed Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III (Raḥimahullāh) visited North America. First time ever by a Khalīfa (Caliph) of Time. The year was 1976. It was just two years prior that famously infamous 1974-law which was passed by the government of Pakistan declaring Aḥmadīs "Non Muslim Minority." But Allah Almighty, as always, did have different designs as to uplift and continuing progress of our Community and its Spiritual Leadership, the Aḥmadiyya Khilāfat.

Respected Maulana Muhammad Siddiq Gudaspuri was the Amīr and many other missionaries were posted in different cities. Respected Mian Muhammad Ibrahim, my father, was at that time stationed in Dayton, Ohio. I was living in Nigeria at that time. I was advised to come to the USA as our beloved Huzoor was arriving and was expected to stay in Dayton for a few days. Those were best of days for me and my wife, Aysha Wasim as both of us were assigned special duties to serve our beloved His Holiness and Begum Sahiba, his revered spouse during their stay at Biltmore Hotel in Dayton.

The Fazl-e-Umar Mosque of the Aḥmadiyya Muslim Community located at 627 Randolph St. is Ohio's first purpose-built mosque which serves Dayton's oldest Muslim Community. There was a thriving Aḥmadiyya Muslim Community in Dayton, several families, mostly African American, the likes of Al-Ḥajj Muzaffar Ahmad Zafar (Jamā'at President, later Nā'ib Amīr USA), brothers in faith, Haji Aminullah, Basheer Ahmad, Haji Dhul-Waqar Yaqoob, Bilal Abdus-Salam, Abu Bakr, Usman Farooq, Muhammad Usman. Many including Brother Rashid Ahmad (American) travelled from other cities to be in spiritual

company of Khalīfatul-Masīḥ. Others from Pakistani Americans were: Dr Arshad (Later served as President of Dayton Jamā'at for a long time) and Dr. Basharat Munir Mirza who owned a printing press in Chauncey helped publish Community periodicals for decades. Many other precious spiritual "gems" of our Community lived there with their families. Quite a few sisters, Ayesha Shaheed, Hameeda, Karima and Lateefa and many others were our "rubies." Sister Aysha Shahed hosted my wife and three kids in her beautiful house while a young and very energetic Habib Shafiq (performed Haj in 2016 by the grace of Allah – told me he remembered Imam Ibrahim by name in his special prayers at the Holy Ka'ba as he was spiritual mentor, teacher and guide to Dayton Aḥmadiyya Muslim Community for a long time.) I spoke with Habib Shafiq in December 2016 and he helped revive my memory regarding Dayton of 40 years ago. He transported us to the mosque, ran errands and supplies for Huzoor Anwar and was the special person of "Security Detail" of His Holiness, managed by Brother Muzaffar. Respected Amīr Dr. Mirza Maghfoor Ahmad was also in Dayton at that time. He was a student preparing for his MD degree.

Arrival in Dayton

Among others, Huzoor's entourage (*Qafila*) included Bashir A. Rafiq, Imam of London Mosque, Masood Ahmad Dehlavi, the editor of the daily Al-Fazl, Rabwah, Pakistan, Huzoor's sons Mirza Anas Ahmad and Mirza Farid Ahmad were all stationed at hotel Biltmore, which at that time was a major center for all sorts of civic activities and receptions in the City of Dayton. There were just a few TV stations but many Radio stations. During that time many radio stations aired live interviews of Imam Ibrahim and I happened to witness some of those. Visiting the USA for the first time and coming direct from Africa it was an amazing experience for me and my family. We learned quite a few things right away, including but not limited to the peculiar "American accent" and certain verbiage not used by me previously.

It was best of times for us all. Indeed those were "special days," spiritually uplifting and an experience of "lifetime" for all Ahmadi Muslims. In America it was the first time ever that any Muslim Spiritual Leader was presented with a "Key to the City." The city of Dayton, OH had this singular honor in 1976. Dayton's Mayor, James McGee was the first African American "Trailblazing" and longest serving (1970-1981) Mayor. Dayton's Aḥmadiyya Community President Muzaffar and then resident Missionary and Imam Miāñ Ibrahim enjoyed special relationship with Mayor McGee who always honored Ahmadi Community's civic and humanitarian services for Dayton's populace.

Mayor KcGhee in the audience of Ḥaḍrat Khalīfatul-Masīḥ III, Raḥimahullāh, at the Dayton reception.

The city government tasked a council member to present the "Key to the City" at the Dayton Airport to His Holiness. **Per Mayor's instructions the key was to be presented as soon as His Holiness put his first step on Dayton's soil decked with red carpet**. After receiving, Huzoor Anwar passed the key on to Imam Ibrahim, mentioning affectionately, "Master sahib, keep it for now in your pocket and give it back to me upon arrival at the hotel."

TV interview in Dayton on 2 August 1976

Bro Muzaffar plus couple more Jamā'at officials who were allowed to go inside right on the ramp enjoyed the historic moment. A brand new light green Cadillac of Haji Aminullah just bought days ago for this

purpose rolled in right at the steps of arriving commercial airliner. From the plane, His Holiness arrived at the main airport building where a long line of Ahmadi men, women and children from Dayton and other cities were waiting to have first glimpse of their beloved Khalīfatul-Masīḥ. All were over-joyed. Some shed tears of happiness seeing and having opportunity of "lifetime" to shake hands of their Spiritual Leader first time in their life. All raised passionate slogans of "Allāhu Akbar." There were no cell phones forty years ago but many traditional cameras clicked and members were thrilled to have photos of His Holiness while he passed by a long single file of Ahmadi brothers, sisters and children in the airport corridor on his way out to waiting cars on the way to Biltmore Hotel.

Dayton's main TV station team scheduled an interview with Huzoor Aqdas at Biltmore Hotel. I was tasked to escort Huzoor to one of the meeting rooms where TV crew waited. The crew leader informed me that they have booked a ten-minute "slot" for this recorded interview for the main 7 P.M. news program. They said that they must leave with the recording in 30 minutes otherwise the scheduled news bulletin cannot be aired. I went upstairs to inform Huzoor. The door to his suite was open and I could see him giving his discourse/dictation while Imam Bashir Rafiq and Masood Dehlavi were busy taking notes. Imam Ibrahim looked at me asking me to wait and not talk. I waited a few minutes at the door. Huzoor paused a bit and instructed me to **"Go and tell the TV crew that I am Khalīfa of the time. My time is very precious and I am using it to the best of my ability for the betterment of mankind. I will come for interview when I finish the task on hand**." I went downstairs and informed the crew leader as instructed. They paused for good few long seconds, looking at each other. They whispered. They gestured to each other but stayed quiet. "Please inform His Holiness," quietly replied their leader while gathering his thoughts, "We shall continue to wait and comply." I stayed with them for a while.

After about 15 minutes Huzoor arrived in the conference room. His face, like always beamed with an attractive captivating smile and TV crew started their interview with him. Dayton city watched the main evening news. First few words of the telecast were, as I recall, "Yesterday, the City of Dayton presented "key to the City" to the visiting leader of the Worldwide Aḥmadiyya Muslim Community, Ḥaḍrat Mirza Nasir Ahmad. Our crew interviewed him at hotel Biltmore. The leader advised that mankind should change their ways and recognize God Almighty and worship Him sincerely. … Pay special attention to your obligations to Allah and obligations to fellow human beings … that is the key to keep peace in the world…"

Remembering 1976

Syed Sajid Ahmad

In 1976, with the permission of Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III (may Allah showers His mercy on him), I had travelled from Ghana to the US to get married. I alighted in New York and came to the Aḥmadiyya mission house in Brooklyn. Missionary Masood Ahmad Jhelami was stationed there. We called him Jhelami Sahib. He was a gracious host. The Khalīfatul-Masīḥ III (may Allah showers His mercy on him) was staying at the Waldorf Astoria. An Ahmadi employee there was able to get a reasonable rate for the presidential suite. It so happened that the Readers Digest of that month carried a detailed account of Waldorf Astoria. It gave the history of the hotel, interesting daily routines and anecdotes about the great personalities and kings and queens who had stayed there. I enjoyed reading it so much that I showed the article to the respected missionary and suggested that it be shown to Hazrat Sahib, as we called the Khalīfatul-Masīḥ with love and affection. Jhelami Sahib was very kind. He gave the issue to Hazrat Sahib. Jhelami Sahib later told me that Hazrat Sahib rh had read the article and that Hazrat Sahib had told him that he enjoyed it greatly. I was quite pleased that I was able to contribute something to the occasion of the first visit of a Khalīfa to the New World.

I was married to Syeda Bushra Sultana, daughter of Syed Sharif Ahmad, at the Jalsa Salana during the visit of Hazrat Sahib. Hazrat Sahib could not announce our Nikah according to the local laws, missionaries told us. Nikah was announced by our very revered and loving Brother Sadiq seated to the right of Hazrat Sahib rh on the Jalsa Salana stage with other dignitaries. He stood up and conducted the Nikah ceremony in the presence of Hazrat Sahib rh and everyone else. We were lucky to have Hazrat Sahib and all the pious members pray for us at the end of the announcement. Our very revered Brother Abid Haneef cosigned our Nikah papers with Br Sadiq. I did not "know" either of them before the ceremony or after until after I moved to the US at the end of 1977 and started recognizing the spiritual field of the United States of America.

The visit of the Khalīfatul-Masīḥ III (may Allah showers His mercy on him) in 1976 was a joy for American Aḥmadīs. I was not an "American" at the time but it also became a joy for me, rather our families, and a memorable event to cherish forever.

Approval of Appellate Qaḍā Board 2016-2019

The following members have been approved by Ḥaḍrat Khalīfatul-Masīḥ V, may Allah be his helper, as the members of the Appellate Qaḍā Board, Aḥmadiyya Muslim Community, USA, for the term 2016-2019. (Mubarik Ahmad Malik, Nāẓim, Qaḍā Board USA)

No.	Name	Region	Jamā'at	Qaḍā Board Assignment
1	Ataul Quddus Malik	Headquarter	Central Virginia	Chairman
2	Mubarik Ahmad Malik	Headquarter	Silver Spring	Nāẓim
1	Falahud Din Shams	Headquarter	Silver Spring	Member
2	Zaheer Ahmad Bajwa	Headquarter	Devotee Washington D.C.	Member
3	Mobashir Ahmed	Headquarter	Silver Spring	Member
4	Karim Ullah Zirvi	North East	North Jersey	Member
5	Qasim Rashid	South East	Southern Virginia	Member
6	Mubasher Ahmad	South	Muballigh Houston	Member
7	Shamshad A. Nasir Syed	West Mid West	Muballigh Chicago	Member
8	Dr. Abdul Waheed Khan	West Mid West	Chicago SW	Member
9	Syed Sajid Ahmad	Mid West	St. Paul	Member
10	Saif-ur-Rahman	South West	Los Angeles East	Member

Approved Qadi Awwals USA (Term 2016-2019)

No.	Name	Region	Jamā'at
1	Mubarik Ahmad Malik	Headquarter	Silver Spring
2	Mujibur Rahman Malik	Headquarter	Northern Virginia
3	Usman Nasir Choudhary	Headquarter	Central Virginia
4	Kalim Ullah Khan	Headquarter	Laurel
5	Noorudin Mahmood Ahmad	Headquarter	Washington D.C.
6	Bashirud Din Shams	Headquarter	Silver Spring
7	Salaam Bhatti	North East	New York
8	Adnan Ahmed	Muballigh	Pittsburgh
9	Mahmood Ahmad	South East	Georgia/North Carolina
10	Yahya Ahmed Luqman	Muballigh	Dayton
11	Imran Tahir	Mid West	Detroit
12	Dhul Waqar Yaqub	West Mid West	Milwaukee
13	Salman Tariq	Muballigh	St. Louis
14	Rashid Waraich	North West	San Jose
15	Dr. Ataul Karim	North West	Seattle
16	Chaudhary Abdul Ahad Khan	South West	Los Angles East
17	Muhammad Munir	South West	Los Angles Inland
18	Asim Ahmad Ansari	South West	Los Angles Inland
19	Abdul Latif	South	Dallas
20	Miāñ Noman Yousef	South	Houston North

Contributing to the Aḥmadiyya Gazette
Type and send a soft copy of your English or Urdu contribution through e-mail to publications@Aḥmadiyya.us.
Please provide your name and phone number on the contribution.
Please indicate in the email if you want to see the edited version before its publication.
Please provide references for quotes from the Holy Qur'ān, Ḥadīth, Malfūzāt, any quotations and other sources.

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Anṣārullāh Housing Complex

Peaceful Living with Congregational Prayers in the Mosque at Walking Distance

Majlis Anṣārullāh USA is facilitating development of housing complex for Jamā'at members in Maryland. Its salient features are as follows:

- Priority for members over 55 who would like to live there.
- Each Townhome having about 2,000 sf living area in 2 levels in addition to basement
- Homes to have 3-4 bedrooms, 2.5 bath rooms, living, kitchen, dining area, basement and 2 car garage
- 2 different models being offered, some of them on the river side
- Mosque at walking distance to be built by Majlis Anṣārullāh USA
- Base price to be around 250,000. Negotiated price to be announced soon
- Construction of homes to start in first quarter of 2017
- An initial deposit of $ 10,000 required by February 1, 2017 to lock the house. Mortgage to be arranged by buyer
- Housing development to be named by Ḥaḍrat Khalīfatul-Masīḥ.

Ansar Housing Complex – FAQs

Important: Members are not to visit this property site or contact the builder on their own.

General Questions

Why is Majlis Anṣārullāh engaged with such a project?
In 2014, there was a Shūrā proposal approved by Ḥaḍrat Khalīfatul-Masīḥ to undertake an Ansar property project. As the Majlis realized that a segment of our membership wanted to live in such a community where they could offer 5 daily prayers in the masjid and enjoy the company of other Ahmadīs, the scope of the proposal evolved into where we are now.

Why was this location selected? Why not more central? More peripheral?
We selected this location after a year-long nationwide search of over two dozen other options. This location allows us to build homes at the best price within drivable distance from a dozen Northeastern Jamā'ats, 3 international airports, and thousands of Ahmadi Muslims.

Will this community be age restricted?
Yes. 80% of the units must have the name of at least one person over the age of 55 on the deed.

What if I need special assistance? Will Majlis Anṣārullāh USA provide assisted living facilities or nursing home facilities?
This development does not provide such facilities.

Can I buy a property for investment? To resale or rent?
A small number of homes might be open to investors. But the first priority will be given to Ansar over the age of 55 who plan to live there.

Location

Where is this development located?
The homes will be built in the state of Maryland, at a 4-mile drive from I-95.

How good is the school district in this area?
Local public schools have average ratings. We advise parents to visit the school and consider other information on school performance and programs as part of the school selection process.

How far are the hospitals?
Two major hospitals are under 12 miles away from this location.

How far are the airports?
BWI airport - 30 miles
DCA Reagan National Airport - 70 miles
Philadelphia International airport - 75 miles
Washington Dulles - ~80 miles

How far are the supermarkets? Walmart? Restaurants?
There is a Walmart, BJs, Kohl's, Mall, and supermarket within 10 miles distance.

What recreational facilities will be provided?
The community will have a small park. In addition, this development is backed by a river with nature trails. A pier is also planned in the river. Boating lovers could park their boats on a nearby marina.

How far are the nearest Jamā'ats and other Aḥmadiyya mosques?

This development is ideally located with the following distances:
Baltimore mosque – 15 miles
Bait ur Rehman – 50 miles
Philadelphia Mosque – 85 miles
Masjid Mubarak Virginia – 85 miles
Willingboro – 105 miles
Central Jersey – 145 miles
New York City – 175 miles

About the homes

What is the square footage of a townhome?
Excluding basement, each townhome is close to 2000 square foot.

Is the master bedroom and bath located on the ground floor?
Yes, in many units the living room, kitchen, master bedroom, full bath and a walk-in closet are located on the main floor.

What if I cannot go up the steps? Is there an elevator?
If you prefer, you could have a chair installed with your staircase. The builder can install and elevator in your home as an option for ~ $30,000

Will I have the ability to customize certain features?
Yes. Just like when you buy any other home, you will have the options to upgrade fixtures, get additional areas (basement, etc.) finished, or have a deck installed. Of course, that will increase the price of your home proportionately.

Are all units alike?
No. Some units are backed by the river while others are backed by woods. Some will allow entrance on the main floor while others may give you entrance at the basement level. The individual unit prices will fluctuate based on these factors.

Do these units have a garage?
Yes, every unit will have a two car garage with additional parking on your driveway.

Who will be the owner of this development ultimately?
Every home will be owned by the individual buyer. Once all the homes are bought by our members, the development will be managed by a HOA.

Can I visit an onsite model home?
The builder plans to start building a model home later this year. It is expected to be ready for you to visit by the Spring of 2017.

Financial questions

What is the price of one townhome?
The starting price of one townhome is expected to be around $250,000. However this is an approximation. Exact prices will be available by early 2017.

Are all townhomes of the same price?
No. A few of the units backed by the river will start at a higher price.

What will be the HOA fees?
HOA Fees will be decided according to the final expenses to regular maintain common areas.

Will there be a lender for us to work with?
Yes. We have a lender who will process your loan at market competitive rates and also offer 1% of the house cost towards your closing costs.

Can I finance my loan through a lender of my own choice?
Yes, of course.

Will Majlis Anṣārullāh subsidize these townhomes? Or provide any financial incentives?
No.

Blessings in Unity

Does this project have Ḥaḍrat Khalīfatul-Masīḥ's blessings?
Yes. We have sought our beloved Imam's prayers and guidance at every stage since 2015.

Is this project supported by Jamā'at USA?
Yes, respected Amīr Sahib USA has personally visited the site and supported this project.

Is this project approved by the Majlis e Amila and Majlis-e-Shūrā of Anṣārullāh USA?
Yes, the project has been discussed in the Majlis Amila and Majlis-e-Shūrā of Anṣārullāh USA multiple times and was approved.

Can non-Ansar members buy a townhome?
Any member of Jamā'at Aḥmadiyya USA can buy a townhome.

How will the units be allocated? Who gets to pick first?
Preference will be given to member over the age of 55 who plan to live there. The Ansar Property committee will find a just solution if demand outstrips supply.

Will there be a mosque in this development?
Yes. We are planning to build a mosque with a capacity of 250 people in this development.

What will be the name of this development?
Ḥaḍrat Khalīfatul-Masīḥ will suggest these names when the time comes.

Is there a risk of flooding from the river behind the property?
No. Based on the last 100 year flood history, the water levels have never reached within ten feet of the lowest home in this development.

Need More Info…

Contact the following if you have any questions:
Khurram Bashir - kbashir25702@gmail.com
Suhail Kausar - aehnays@gmail.com

DISCLAIMER

ALL BUYERS ARE ENCOURAGED AND REQUESTED TO DO THEIR OWN DUE DILIGENCE BEFORE BUYING. THIS INCLUDES, BUT IS NOT LIMITED TO, HIRING AN ATTORNEY AND REVIEWING ALL DOCUMENTS/CONTRACTS. CREATION OF THE INTENDED COMMUNITY IS MERELY A SUGGESTION OF MAJLIS ANṢĀRULLĀH FOR THE BENEFIT OF THE MEMBERS. HOWEVER, THE FINAL DECISION, AFTER REVIEWING THE BENEFITS AND LIABILITIES, RESTS WITH THE INDIVIDUAL OWNERS. ALL PROSPECTIVE BUYERS VOLUNTARILY RELEASE THE AHMADIYYA MOVEMENT IN ISLAM ("AMI"), MAJLIS ANṢĀRULLĀH, ALL MEMBERS, DIRECTORS, PROPERTY COMMITTEE MEMBERS, AND ANY AGENTS FROM ANY AND ALL LIABILITIES.

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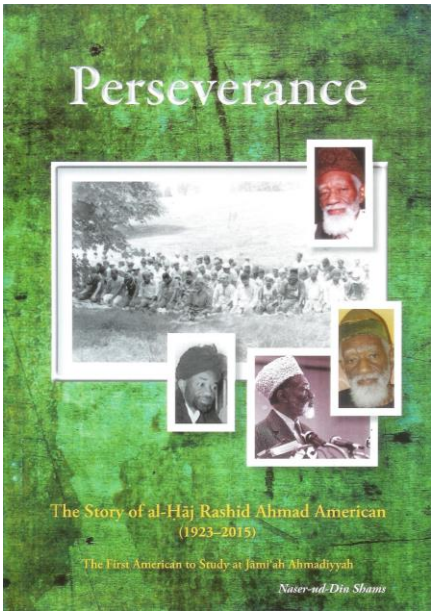

Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

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Notes on This Issue

Sermons and speeches are compiled painstakingly by Respected Imam Azhar Haneef.

Inside pictures are scanned from album provided by Respected Dr. Zaheer Bajwa, missionary, Washington DC. Pictures have been enhanced by Respected Ajaz Khan. Pictures could not be better organized due to space limits. We regret that time has deteriorated the quality of a number of pictures.

Ahmadiyya Muslim Community USA National Calendar 2017

January 7-8 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
January 8 Sun	Review of 2016 Activities and Plan for 2017 Activities	Jamā'at/Local
January 13-15 Fri-Sun	Anṣār Leadership Conference	
January 22 Sun	Sīratun-Nabī Day	Jamā'at/National
January 27-29 Fri-Sun	Majlis-i-Ṣiḥḥat Event	
February 4-5 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
February 11 Sat	National Āmilah Meeting (Los Angeles, CA)	Jamā'at/National
February 11 Sat	Regional Refresher Course (Los Angeles, CA) (Afternoon)	
February 17-18 Fri-Sat	Public Affairs Seminar 2017 (Bait-ur-Raḥmān, MD)	Jamā'at/National
February 26 Sun	Muṣliḥ Mau'ūd Day	Jamā'at/Regional/Local
March 4-5 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
March 18 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring MD)	Jamā'at/National
March 18-19 Sat-Sun	National Tarbiyat and Tahir Academy Meeting (Bait-ur-Raḥmān, MD)	Jamā'at/National
March 25 Sat	Masīḥ Mau'ūd Day	Jamā'at/Regional/Local
March 31-April 2 Fri-Sun	Lajna Mentoring Conference	
April 1-2 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
April 2 Sun	Taḥrīk Jadīd Day	Jamā'at/National
April 8 Sat	Qaḍa Orientation Seminar (Bait-ur-Raḥmān, MD)	Jamā'at/National
April 9 Sun	Waqf-i-Nau Evaluation & Parents Day Jamā'at	/Regional/Local
April 14-16 Fri-Sun	Marital Matters Awareness	Jamā'at/National
April 14-16 Fri-Sun	12th Boys Trip to Jāmi'ah Canada	Jamā'at/National
April 22-23 Sat-Sun	Local Qur'ān Conference	Jamā'at/National
April 28 – 30 Fri-Sun	National Majlis-i-Shūrā	Jamā'at/National
May 6-7 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
May 12-19 Fri-Fri	Humanity First Awareness Week	
May 13-14 Sat-Sun	Anṣārullāh Regional Ijtimā'	
May 20 Sat	National Āmilah Meeting (Oshkosh)	Jamā'at/National
May 21 Sun	Khilāfat Day	Jamā'at/Regional/Local
27 May 25 June Sat-Sun	Ramaḍān	
June 3-4 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
June 26 Mon	Eid-ul-Fitr	
30 June – July 2 Fri-Sun	Jalsa Sālāna Germany	
July 1-2 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
July 5-12 Wed-Wed	3rd Waqf-i-Nau Training Camp 2017 (Bait-ur-Raḥmān, MD)	Jamā'at/National
July 7-9 Fri-Sun	Jalsa Sālāna Canada	
July 7-9 Fri-Sun	Spiritual Fitness Camps	
July 14-16 Fri-Sun	Jalsa Sālāna USA	
July 16-23 11th	Waqf-e-Nau Boys Jāmi'ah Orientation Camp (Hādī Mosque, Harrisburg, PA)	National
July 28-30 Fri-Sun	Jalsa Sālāna UK	
August 5-6 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
August 5-20 Sat-Sun	Ḥifẓ-ul-Qur'ān Class	Jamā'at/National
August 12-13 Sat-Sun	Spiritual Fitness Camps	/
August 12 Sat	National Āmilah Meeting (New York, NY)	Jamā'at/National
August 12 Sat	Regional Refresher Course (New York, NY) (Afternoon)	/
September 1 Fri	Eid-ul-Aḍḥā	/
September 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
September 8-10 Fri-Sun	Marital Matters Awareness	Jamā'at/National
September 15-17 Fri-Sun	Lajna East Coast Ijtimā'	/
September 23 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
September 23-24 Sat-Sun	National Anṣārullāh Ijtimā	/
September 24 Sun	Taḥrīk Jadīd Day	Jamā'at/National
October 7-8 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
October 13-22 Fri-Sun	Taḥrīk Jadīd Collection Week	Jamā'at/National
October 15 Sun	Religious Founders Day	Jamā'at/National
October 27-29 Fri-Sun	Lajna Majlis-i-Shūrā	
October 28 Sat	National Āmilah Meeting (Detroit, MI)	Jamā'at/National
October 28 Sat	Regional Refresher Course (Detroit, MI) (Afternoon)	
November 4-5 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
November 4-5 Sat-Sun	West Coast Qur'an Conference	Jamā'at/West Coast
November 19 Sun	Sīrat-un-Nabi Day	Jamā'at/Regional/Local
November 25 Sat	Humanity First National Annual Telethon	
December 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
December 9 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
December 22-24 Fri-Sun	West Coast Jalsa Sālāna	
December 26-28 Tue-Thur	Jalsa Sālāna Qadian	